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ARABIC SIMPLIFIED

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A PRACTICAL

GRAMMAR of WRITTEN ARABIC

in

200 LESSONS

With Exercises, Test-Papers and Reading-Book,

BY

ARTHUR T. UPSON

(ʿABDUL-FADY AL-QAHIRANY)

Literary Superintendent Nile Mission Press,

Author of "ARABIC AMPLIFIED," etc., Editor of "AL-BAREED AL-MISRY,

and Publisher of over 350 Arabic Books and Pamphlets;

upon the system of

THE REV. J. C. WILCOX, M. A.,

Author of "Hebrew Simplified."

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REVISED EDITION.

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School of Simplified Study,
19-21 Ludgate Hill, London, E.C. 4.

"Arabic Simplified."

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"The lessons are evidently drawn up by a practical educationist, keenly alive to the difficulties felt by the learner and skilful in overcoming them. They also show an accurate acquaintance with the whole extensive and somewhat perplexing field of Arabic Grammar. The introduction, from the very first, and constant explanation of the Syntax, and the presentation of the laws of the language from the point of view of the native grammarian, are features beyond all praise......

"And it may with confidence be said that, if the student will patiently go through this course, following the prescribed conditions, and submitting his work from time to time for examination by the Teacher, he will be no mean Arabic scholar, and fit to acquit himself successfully in any sphere in which he may be called to use the language."

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Foreword to First Edition.

During the year 1908, the author had the good fortune to be enrolled as a student of the Rev. John C. Wilcox's new and then comparatively unknown course of "Hebrew Simplified," and the thought passed through the minds of both that possibly sometime in the future this system might be found suitable for the teaching of Arabic. Nothing was, however, done at the time.

Meantime the School of Simplified Study, Ltd., had produced similar courses in other subjects, e.g., "Greek Simplified," "Logic Simplified," "Latin Simplified," etc. For the Hebrew course alone no less than a thousand students had been registered.

In May 1915 the writer was sent to England on medical advice, and was glad to occupy himself by writing a number of these lessons, at the suggestion of the author of the original system.

It should be clearly understood that my collaborator, Mr. Wilcox is only responsible for the *Interrogative Method* employed, as I take full responsibility for selecting the matter and writing the book.

Friendly critics of this new order of arrangement are invited to examine the Table of Contents, also the Index. A certain amount of repetition will be found in the earlier lessons, for to a practical educationist, as is the author, recapitulation is the chief of the virtues. Some students may turn to the complete table of Alphabet, Vowels, Figures etc, Lesson 16; others should content themselves with what is given out to them.

There are 200 Lessons in this course, which should cover the ground required by students for both Elementary and Advanced Exams, no other grammar being required.

It will be found that after the first few lessons the exercises are more interesting and longer, and the subjects more varied; while the Reader contains selections from books and newspapers.

Since this course is intended to be a practical one, the subject of our study being "Modern *Written* Arabic," we leave the differing colloquials to those who have made a special study of *spoken* dialects, but all words given in the text or in the exercises will be found to be in practical use to-day: this is a strong point. Our aim is to teach the Student, whether missionary, military, educational, or commercial, to read, e.g., a daily newspaper.

'ABDUL-FADY.

FOREWORD

to 2nd edition

Owing to a combination of circumstances (partly political) over which I have had no control, I have now entirely re-written Lessons 151-200 using, for the purpose, many of the illustrations and examples from my "ARABIC AMPLIFIED" written in 1919-20 (in *Arabic*) but not yet published. The *order* of Lessons 151-200 being similar to that followed in "A A," the present will be a capital introduction to that work, which should be studied (in Arabic) after "ARABIC SIMPLIFIED" A good many other improvements have been introduced.

May, 1921. A. T. U.

ADVICE

TO THE STUDENT:

(1) Answer all exercises in writing, even those intended for "self-correction".

(2) Train "Eye, Voice and Ear" simultaneously: this can be done by reading aloud in the open air. Get your pronunciation corrected by a native sheikh, if possible. Let him give DICTATION from the exercises.

(3) Imitate, to a certain extent, the Oriental custom of memorising aloud. The easiest way to master Arabic Syntax is to learn many illustrative sentences.

(4) Revise back work, and re-revise! Most important.

Lesson 1.

ضَرَبَ dha-ra-ba

1. What are these signs ?
They form the Arabic word He-struck, which is pronounced dha-ra-ba with the accent on the first syllable. The pronoun "he" is "understood," not written, in the Arabic verb.

2. How is this word built up ?
Of three different consonants and one vowel. The vowel corresponds to the letter *a*. Its sign is ....َ.... and is written above its consonant, which it always *follows* in pronunciation. It here occurs three times.

3. What is the name of this vowel ?
Fatḥa (to be pronounced with a roughly aspirated ḥ, which we have indicated by a dot under it, and which is somewhat like *hh* or doubly strong *h*. It is also somewhat like a deep sigh. Be sure you do not run the *t* and ḥ together, making *th:* note *Fat* is the first syllable and ḥa the second.

4. What is the power of this Fat-ḥa ?
It is like a in *bad,* and is one of the three short vowels.
In some countries it is a little heavier, like *a* in *father:* in India more like *u* in *cut.*

5. How many consonants are there in thts word ? Three.

	Name	*power*
ض	Ḍâd	ḍ
ر	Ra	r
ب	Ba	b

6. What is the approximate sound of the Ḍâd ?
It is like the *d* in hand and *good,* only it is stronger, and this we have indicated bya dot under the d. It is an aspirated *d,* a little like the *th* in *thee,* but more strongly pronounced by rolling the tongue against the palate. It is so hard that it affects the Fat-ḥa after it, giving to it almost the sound of AW or O. (In India it is a hard z, as in "Ramazân").

7. Do these three consonants always preserve the forms here given ? No. Arabic letters change their form with their

position in a word, because even printed books are, so to speak, in "script" character, and most of the letters joined and "running on". But

Ḍâd is always ضـ { when it begins a word; that is, when it is an *Initial* letter.

Ra „ „ ـر { when it is with in aword ; i.e., when it is a *Medial* letter.

Ba „ „ ب { when it is separated from others ; i.e., when it is an *Isolated* letter.

N.B.—When *Ba* at the end of a word can be joined to the previous letter it takes the *final* form ـب The *ra* is of such a shape that it cannot ever join the letter which follows it, so that letter does not have a special final form.

8. What is the order of the consonants in ضَرَبَ

Ḍâd, Ra, Ba : because Arabic, like other Semitic languages is read from right to left.

He-struck Ḍ*a*-ra ba ضَرَبَ

9. Why have we put the first vowel in Italic ?

To show that it has the accent, which is but very slight.

10. What are the dots used for, one over Ḍâd and one under Ba ?

They are the distinguishing marks of these consonants, which cannot, therefore, be read without them. In Arabic letter-writing, the scribe, when in haste, often obscures the shapes of the individual letters; these can, however, always be identified by means of the dots.

Vowels are hardly ever written, except in the two books, Qur'an and Bible, but the *dots* are indispensable.

There are *no capitals* in Arabic.

——o——

Self-Test Paper 1.

1. What is a Fat-ḥa (1 : 3) Where is it placed ? (1 : 2).
2. What is its power ? (1 : 4).

(Compare your written reply with the section in which the correct answer is to be found. Revise it and, if necessary, learn more thoroughly. Do not send exercises for correction except the replies to Test Papers, which we have marked "To be returned for correction". So in all future lessons.)

N.B. Students must vowel their exercises for the first year.

Lesson 2.

1. If the verb-form for "He-struck" is ضَرَبَ how can it be changed into "She-struck"?
   By placing the letter ت ta *(t)* after it.

   He-struck ḍa-ra-ba ضَرَبَ

   She-struck ḍa-ra-bat ضَرَبَتْ

2. But why has the *ba* been shortened form ب to بـ ?

   Because ب is *ba* when isolated;

   and بـ is *ba* in its initial form.

   The isolated and final forms are usually elongated ones.

3. What is the new sign ....ْ.... over the *ta* ?
   It is the *Sukun*, and is very occasionally written ....ْ....

4. What is the use of sukûn (pronounced *su-koon*, i.e., with the Italian *u* ?)
   It denotes that the letter over which it is placed has no vowel and therefore *closes that syllable. Two sukûns on adjacent letters would not ordinarily be allowed to occur in Arabic.*

5. What is this sign ك ?
   Its name is *Kaf* and it represents our letter *K*, as in *keep*.
   But its initial form is كـ

6. We have seen (in item 2 above) that the separate form for *ba* becomes بـ as an initial letter. Can the isolated form for *ta* be shortened to تـ as an initial ?
   Yes, certainly, and several others act similarly.

   Thus { He wrote Ka-ta-ba كَتَبَ *(a)*
   { She wrote Ka-ta-bat كَتَبَتْ *(b)*

   In *(b)* we have *Ta* as a Final, and also as a Medial.

7. The short connecting link which unites a Medial form to its predecessor should be noticed.
   We may represent it thus: كـ ـتـ ـبـ ـت

8. But are not medial *ta* and *ba* confusing ? No : since *ta* has two dots *over* it and *ba* has one *under* it.

9. Is there any English word or name which will give us the pronunciation of *Ka-ta-ba ?*

   Yes ; take the word Canada. There is a *slight* stress upon the first syllable, *but not enough to make it a long vowel.* We do not say Câ-nada, still less Canadâ. Simply Canada.

10. Are other three-letter verbs stressed in the same way ?

    Yes : ḍa-ra-ba is pronounced like Ca-na-da ; there is, however, one point about the fat-ḥa, when it is sounded with such a strong consonant as the ḍâd ; that is, that the fat-ḥa is sounded like a short o (though we write it a) and thus ضَرَبَ is pronounced like ḍoraba. (Do not mix ḍ with d).

Exercise 2a.—Read aloud *from the right,* and turn into English :

ضَرَبَ   ضَرَبَتْ   كَتَبَ   كَتَبَتْ

Exercise 2b.—Translate to Arabic (from memory) :

(1) He-struck. (2) She-struck. (3) He-wrote. (4) She-wrote.

Self Test 2.

1. What is a Sukun ? And what does it denote ? (2 : 4).
2. What sign represents a Sukun ? (2 : 3).
3. Write the names of these letters :

   ض ب ت ر ك بـ تـ

4. What combinations are these ? :

   كب بت تب كر كت بر بك

N.B.—After doing Exercise 2a *from memory,* do 2b *from memory* and then, by comparing the results, it will be seen that *one corrects the other.* The answers to *Self-Test* papers are in the text of the lesson, in the section whose number is given. Exam. paper 7 is to be sent up for correction. There will be similar exam. papers at the end of Lessons 13, 20, 25, 30, 40, etc.

Lesson 3.

PAST SING : of VERB.

1. How did we turn the form for he-struck into one meaning she-struck ?

By adding the letter ta (2 :1) ت

2. How can we readily turn he-struck into

Thou (m) didst strike Thou (f) „ „ I (m & f) struck) ?	By adding the same letter ta in each case and by changing the vowels.

ضَرَبْتُ	ضَرَبْتِ	ضَرَبْتَ	ضَرَبَتْ	ضَرَبَ
ḍa-rab-tu	ḍa-rab-ti	ḍa-rab-ta	ḍa-ra-bat	ḍa-raba
I struck.	Thou strikedst. (fem.)	Thou strikedst.	She struck.	He struck.

N.B.—**Read from right to left.** This is essential. *Note that the Past Tense of the Arabic verb may often be represented in English by either the Past or the Perfect Tense. (Details in L.* 153).

3. **Accent.** What is the Rule for Arabic Accent ?

The following rules must be memorised just here :

(a) The Arabic accent falls principally upon the long vowel of the word, viz., the letter of prolongation (which will be explained later) thus كتاب kitâb has the accented tâ shown by ....^.... thus, tâ. If more than one long vowel, *the last one receives the greatest accent.* The two Diphthongs (9 : 5) are accented like long vowels.

(b) The fact of the consonant under the sukûn having no vowel causes that consonant to be accented; e.g., ضَرَبْتُ is pronounced ḍar*ab*tu, and the student must never say ḍarab-*tu* because, when the final vowel is omitted he will say (like a newspaper reader-aloud) ḍarabt.

(c) The *Shadda* is also accented (8 : 4, 5).

(d) If all the vowels are short, as in *kataba*, the first one is slightly accented.

4. If we examine forms 3, 4 and 5 we shall find two new features presented. What are they ?

1st. We see a ـِـ (a fat-ḥa in shape) below the line.
2nd. We see ـُـ (almost a comma in shape) above the line.

5. What is this Fat-ḥa shaped sign written below the line? It is the short vowel *i* like *i* in *tin*. Its name is Kasra. Since it is always placed *below* the line it cannot be confused with Fat-ḥa (the short a) which always stands *above* the line.

6. What is the sign ـُـ placed above the line? It is the short vowel u (oo) called Ḍamma, and pronounced as in *bush*.

7. After reminding ourselves that the Sukûn ـْـ has no sound, we can now read the whole of the verb-forms which constitute the *Active Voice, Past Tense. Singular Number of the Regular Verb.* (See item 2 above for the forms).

N.B.—As the vowels of each verb remain constant for each of its persons (singular), we must learn these five forms by heart. This is a very important as well as a very easy matter. Take care to accent the proper syllable by noting it in item 2 above. Learn FROM THE RIGHT; He-struck, etc.

8. What verb is this رَكِبَ

It is pronounced *rakiba,* and means "he rode, or mounted."

9. But why the kasra in the centre? Because this verb takes two fatḥas and a kasra. Some verbs take a ḍamma as the centre vowel for the past tense. Every past verb takes fat-ḥa as first and last vowel, anyhow.

10 Write out all the (singular) persons of رَكِبَ

رَكِبْتُ	رَكِبْتِ	رَكِبْتَ	رَكِبَتْ	رَكِبَ
rakib-tu	rakib-ti	rakib-ta	rakibat	rakiba
I rode	thou (fem.) didst r:	thou didst r:	she-rode	he-rode

11. In what order are the signs written in Exercise 3a? The body of the K, then t, then b, after that go back and stroke the headpiece of the k, (downwards), then the dots, *then* add all the *vowel*-marks from right to left

Exercise 3a. Read aloud, transliterate* and translate, covering (3b).

كَتَبَ   كَتَبَتْ   كَتَبْتَ   كَتَبْتِ   كَتَبْتُ

رَكِبْتِ   رَكِبْتُ   رَكِبَ   رَكِبْتَ   رَكِبَتْ

ضَرَبْتِ   ضَرَبَ   ضَرَبْتُ   ضَرَبْتَ   ضَرَبَتْ

Exercise 3b. Translate to Arabic (covering 3a.) Then correct.

(1) He wrote. (2) She wrote. (3) Thou (m) hast written. (4) Thou (fem.) hast written. (5) I have written (wrote). (6) (Second line) Thou (fem). hast ridden. (7) I rode, (or have ridden). (8) He rode (has ridden). (9) Thou hast ridden (didst ride). (10) She rode (has ridden). (11) (Third line) Thou *(fem).* didst strike. (12) He struck. (13) I struck. (14) Thou *(masc).* didst strike. (15) She struck.

Self Test 3.

1. What letter concludes all but one of the forms of the **Past** Tense, Singular of the Active Voice ? (3 : 2).
2. Write out the rules for Accent (3 : 3).
3. What is the sign for a Ḍamma ? What is it ? How is it pronounced ? (3 : 6).

* *Note on Transliteration. (i.e.,* writing Arabic in Roman characters). The student should only transliterate for a short time if really needed. But in translating from English to Arabic it is essential that he write in the proper Arabic character. A "Relief Nib" is the best for this purpose in England, but an "Arabic nib" (not the native reed) should be used in the Orient. After a few more lessons he should try to abstain from transliteration altogether, as it is a weak reed to lean upon. He will very soon become accustomed to the Arabic character, and should use nothing else. It is difficult, in Egypt, where these lessons are printed, to obtain sufficient specially marked types with which to transliterate; the only reason for attempting it at all is to partially supply the place of the teacher of pronunciation. If you can get a sheikh with whom to practise reading (and DICTATION) **never use anything but the Arabic character.**

Lesson 4.

INTERROGATIVE, etc.

1. What is the first letter of the Arabic Alphabet ?
The *Alif.* (This generality will be modified in 12 : 3).

2. What is its form ? ا
This is its form in all cases save where it is linked to a preceding letter, when its form is ـا (see § 5 below). In that case it lengthens the preceding fat-ḥa to a *long* vowel, â.

3. What special use has this Alif ? With a hamza and fat-ḥa it is one of the signs for *Interrogation* and it then always commences the sentence. The hamza will be explained fully in Lesson 13. It is written over the alif, thus أ

did he strike a-ḍa-ra-ba	أَضَرَبَ	he struck ḍa-ra-ba	ضَرَبَ

With the hamza (not otherwise) it may be the initial letter of a word (see 10 below).

4. How can a verb in the past tense be negatived ? How can *she wrote* become *she-did-not-write ?*
By putting the negative particle *ma* before it مَا

5. What is this negative particle ?
It is composed of a new letter, Mim (meem) joined to an *alif,* (without hamza) written from below (see 2 above). This negative is always placed *before* its verb form : it is used with the *Past Tense* in writing. (In *coll.* with the Present also).

6. Give the Arabic for *she-wrote* and *she-did-not-write.*

Mâ-ka-ta-bat She did not write	مَا كَتَبَتْ	Ka-ta-bat She wrote	كَتَبَتْ

7. We have seen that the Interrogative أ can be placed before a *positive* sentence without disturbing the order of its words. Can it also be placed before a *negative* sentence without causing any alteration ? Yes.

I have not written Mâ ka-tab-tu	مَا كَتَبْتُ
Have I not written Amâ ka-tab-tu	أَمَا كَتَبْتُ
Did I not ~~ride~~ WRITE ?	أَمَا كَتَبْتُ

Lesson 5.

TRILITERALISM.

1. What is one of the chief characteristics of the Semitic group of languages—(Hebrew, Arabic, etc.)?
   Tri-literalism. This signifies that the words are built up around three* Root letters or Radicals, by prefixing, affixing and inserting other letters, and by changing the vowels so as to express variations of meaning all arising out of the idea conveyed by the Root letters. This we have seen in the Past Tense of a verb of Active Voice. (3 : 2).

2. What Past Tense verb form in the Active Voice always contains these three Root letters and no other letters? The form for the 3rd Person, Singular, Masculine. Thus:

Ka-ta-ba He wrote, or, has written	كَتَبَ
Aka-la He ate, or, has eaten	أَكَلَ

3. And are the Nouns also built up from these three Root letters? Yes: by vowels alone, or by vowels and additional letters (of which *Alif* is a frequent one). This is why we teach the verb before the noun.

Food uk-lun	أُكْلٌ	He ate	أَكَلَ
Battle, or fighting qitâ-lun	قِتَالٌ	He killed	قَتَلَ
a book, a writing kitâ-bun	كِتَابٌ	He wrote	كَتَبَ
a writer kâti-bun	كَاتِبٌ	(For the lengthening of this *a* see Lesson 6).	

4. We see here some new signs and letters. What is this new first Root letter?
   It is the letter *Qâf* and represents our Q. This guttural consonant is pronounced with a vowel by contracting the throat. Say Kaf first naturally, then with a short *a* sound and contracted throat, like the cawing of a crow. Qaf is pronounced Qof or Qawf because the letter Q is one of those strong letters which alter the sound of the fat-ḥa (Compare 2 : 10).

* Occasionally there are *four* root letters, and the root-verb is then called a Quadriliteral one. See later.

5. What is the new sign ? ٌ or ٌ

It is the short vowel Ḍamma written double, which can only occur at the end of a noun.

6. How is it pronounced ?

Un, shorter than *Oon.* Like *u* in push.

7. But where does the N sound come from ?

This practice of adding an N sound when the last vowel is thus doubled is called *Nûn-ation* (noon-ation) from the Arabic name for N, *Nûn.* Nun-ation is confined to reading the Qur'an and poetry. It is never pronounced in reading the newspaper or in conversation. (Practise naming the word without *un.*)

8. What is this double-u sign called ?

The *Tanwîn ḍamma* (meaning "A Ḍamma with *nûn* sound"). It is never used with the Definite Article, and every word which has it is in the *Nominative Case* (as also those having the single ḍamma). (See 6 : 6 for the other two cases with *tanwîn*).

9. Give another verb containing alif with hamza.

قَرَأَ *Qara'a* he read. (Here it is third radical).

10. Write out the five person forms of قَرَأَ

قَرَأَ   قَرَأَتْ   قَرَأْتَ   قَرَأْتِ   قَرَأْتُ

Exercise 5a. Read aloud and translate to English :

أَقَرَأْتِ أَكَلْتُ أُكُلٌ أَمَا قَتَلَتْ أَقَتَلْتُ قِتَالٌ كِتَابٌ قَرَأَتْ

Exercise 5b. To Arabic (afterwards correcting by *5a*).

(1) Hast thou (f) read ? (2) I ate (have eaten). (3) Food. (4) Has she not killed ? (5) Did I kill ? (6) Fighting. (7) A book. (8) She read.

Self Test Paper 5.

(1) What is the Tanwin Ḍamma ? (5 : 8).

(2) How and when is it pronounced ? (5 : 6).

(3) What is nûn-ation and when is it employed ? (5 : 7).

Lesson 6.

TANWÎN.

1. Transliterate the Arabic for "book". Ki-tâ-bun كِتَابٌ
2. Why have we put a mark over the *a* here?

   To show it is the long â, and not the short one in *kataba.*
3. How are we to know when it is long and not short, since it is fat-ḥa in each case?

   The ́ when followed by a "prolonging" alif is *always long;* Ex: gate = *bâ-bun* بَابٌ but distinguish this from رَأْسٌ *ra'sun,* head, in which alif carries hamza sukûn, and is *not lhng alif.*
4. What is a *Tanwîn Damma,* once more?

   It is a Ḍamma (or short vowel u) written twice, placed over the last letter of a word (as in this word *gate*), and in *book* § 1). The name means "A Ḍamma with a *nun* sound." (5:3).
5. Are there any other tanwîns?

   Yes: the two other short vowels can be used in the same way, i.e., doubled over the last letter. Thus we get:

   Tanwîn Ḍamma كِتَابٌ Ki-*tâ*-bun

   Tanwîn Fat-ḥa كِتَابًا Ki-*tâ*-ban (Note the added alif here).

   Tanwîn Kasra كِتَابٍ Ki-*tâ*-bin.
6. Have these three tanwîns any practical use?

   Yes. The presence of *either* of the tanwîns *denotes that the noun is indefinite;* e.g., a man, a book. *Also that it is* a declinable *noun, i.e. capable of taking all three cases.*

   (1) The ٌ denotes that a noun is the Subject of the sentence=The Nominative Case.

   (2) The ً (over an ا for a Masculine noun) denotes that a noun is the *Direct Object* of a verb = The Accusative Case. (See 9 below).

   (3) The ٍ.......... denotes the Indirect Object (governed by a Preposition, for example).

   N.B.—A *single* ḍamma, fat-ḥa or kasra indicates the Nominative, Accusative, or Genitive, case of the *Definite* Noun, as the tanwîn vowel does of the Indefinite Noun.

7. What is this sign ج ? It is the letter Jîm (jeem), which is the English J, but pronounced hard G in Egypt. The *initial* form of it جـ is found in *man*, ra-ju-lun رَجُلٌ and its final form is ج

8. When will a noun take the tanwîn ḍamma?
When it is the subject of a sentence, as *man* in the sentence "A man wrote a letter". *Man* is in the Nominative Case. Its form therefore is رَجُلٌ

9. When will a noun take the tanwîn fatḥa (over an alif)? When it is the Direct Object of the action of a verb, that is, in the Accusative Case, as, for example, "a book" in the following sentence, "A man wrote a book" كَتَبَ رَجُلٌ كِتَاباً

ki-tâ-ban (3) ra-ju-lun (2) kataba (1)

10. N.B.—The order is *usually* that of the Verb first, but the Noun *may* be placed first, for emphasis. (The verb is put in the *Singular* when it precedes its subject).

Exercise 6a. Read aloud and translate; correct by *6b.*

كَتَبْتُ كِتَاباً — كَتَبَتْ كِتَاباً

أَكَتَبَ كِتَاباً — مَا ضَرَبَ رَجُلاً

أَكَتَبَ رَجُلٌ كِتَاباً — قَرَأَ رَجُلٌ كِتَاباً

مَا قَرَأَتْ كِتَاباً — أَمَا ضَرَبْتَ رَجُلاً

Exercise 6b. To Arabic, afterwards correcting by *6a.*

(1) I wrote a book. (2) She wrote a book.
(3) Has he written a book? (4) He has not struck a man.
(5) Did a man write a book? (6) A man read a book.
(7) She did not read a book (8) Didst thou not strike a man?

Self Test 6.

1. How can the Fat-ḥa become a long vowel? (6 : 3).
2. What is a Tanwîn Fat-ḥa, and what letter always accompanies it with the Masculine noun? (6 : 6).
3. In what case is a noun which has a Tanwîn Fat-ḥa? (6 : 6).

Lesson 7.

1. Let us classify the characters met with, and a few others.

Power	Separate	Final	Medial	Initial	Name
a	ا	ـا	ـا	ا	Alif
b	ب	ـب	ـبـ	بـ	Ba
t	ت	ـت	ـتـ	تـ	Ta
j	ج	ـج	ـجـ	جـ	Jîm
ḥ	ح	ـح	ـحـ	حـ	Ḥa
kh	خ	ـخ	ـخـ	خـ	Kha
r	ر	ـر	ـر	ر	Ra
ḍ	ض	ـض	ـضـ	ضـ	Ḍâd
q	ق	ـق	ـقـ	قـ	Qâf
k	ك	ـك	ـكـ	كـ	Kâf
l	ل	ـل	ـلـ	لـ	Lâm
m	م	ـم	ـمـ	مـ	Mîm

Ḥa (or Hha) is a heavy h from the back of the mouth. Kh is the ch in *loch*; it may be practised with an educated Scotchman.

2. What vowels have we used ?

(a) We have used the only three short vowels there are :

....َ.... Fat-ḥa	with *a* sound	as in patch
....ِ.... Kasra	„ *i* „	as in tin
....ُ.... Ḍamma	„ *u* „	as in bush

(b) We have only used one of the three long vowels, viz., the fat-ḥa lengthened by an alif as in a book *(kitâb)* كِتَابٌ

3. We have used the only three tanwîns there are :

Tanwîn Ḍamma ٌ the *un* sound

Tanwîn Fat-ḥa ـً ا the *an* sound (Note the alif here).

Tanwîn Kasra ـٍ the *in* sound.

4. The Arabic numerals (from 1 to 12) may be easily learnt :

١٢ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١

Observe that the *"tens"* figure is placed to the *left* of the unit figure, as in English !

Vocabulary 7.

(1) qi-tâ-lun—battle, or fighting قِتَالٌ

(2) ki-tâ-bun—book كِتَابٌ book *(accus :)* كِتَابًا

(3) a-ka-la—to eat (he-ate) أَكَلَ ma-li-kun—king مَلِكٌ

(4) uk-lun—food أُكْلٌ qa-la-mun—pen قَلَمٌ

(5) qa-ta-la—to kill (he killed) قَتَلَ ja-ma-lun--camel جَمَلٌ

(6) ra-ju-lun—a man رَجُلٌ a man *(accus :)* رَجُلًا

(7) ḍa-ra-ba—to strike (he struck) ضَرَبَ

(8) ka-ta-ba--to write (he wrote) كَتَبَ

(9) ra-ki-ba—to ride (he rode) رَكِبَ

(10) qa-ra-a—to read (he read) قَرَأَ

Exercise 7 A.— A Test Paper to be returned. Translate :—

1. He struck a camel.
2. Did she read a book ?
3. Hast thou (m) written a book ?
4. Thou (f) hast not written a book.
5. Have I not written ?
6. A man read a book.
7. Did she kill a man ?
8. Didst thou (m) ride ?
9. Thou (f) hast struck a man.
10. Have I not eaten ?
11. Have you ridden a camel ?
12. I have not ridden a camel.

B.—Practise writing, transliterate, and then translate :

أَكَلَ رَجُلٌ — قَتَلَتْ رَجُلًا — ضَرَبَ رَجُلٌ جَمَلًا

أَقَتَلَ رَجُلٌ رَجُلًا — أَضَرَبْتَ رَجُلًا — أَمَا قَرَأْتُ كِتَابًا

قَتَلَ مَلِكٌ جَمَلًا — أَرَكِبْتَ جَمَلًا — أَقَرَأْتَ كِتَابًا

Lesson 8.

DEFINITE ARTICLE.

1. Has Arabic an Article?

Yes: the Definite Article only, which has no number, gender or case in itself, because it is a part of the noun to which it is prefixed. It is a particle composed of an alif and a lam ال

2. Give an example:

رَجُلٌ   اَلرَّجُلُ

ra-ju-lun, a man   ar-ra-ju-lu, the man

3. *But the Article has introduced three changes.* What are they?
1st. The Tanwîn Ḍamma ٌ has disappeared. It always does, for it cannot exist with the Article prefixed, since the tanwîn marks the indefinite.
2nd. The lam has dropped its sound, but not its form.
3rd. It has introduced a new sign ......ّ...... like a small W only written obliquely. It is the sign of *Tashdîd* called *Shadda.*

4. What is Tashdîd?

It is the act of doubling the pronunciation of the letter over which this sign is placed, whether in a verb or a noun. The *act* of doubling (or intensifying) is called tashdîd, but the sign is called a *shadda.*

5. How does this happen?

In this way:- the shadda = a sukûn + a vowel, that is, the sukûn of the first of the two letters and the vowel of the second coalesce together.

In اَلرَّجُلُ the *lam* of ال assimilates itself, first of all, to the *ra,* and then, secondly we think of it and pronounce it as اَرْ — رَجُلُ finally the two r's coalesce and we write it اَلرَّجُلُ leaving the lam standing in writing, but marking the pronunciation by ......ّ...... (Be sure to grasp this point).

6. Do these *3 changes* always take place when the Article is prefixed, viz., 1st. The dropping of the tanwîn;
2nd. The dropping of the sound of the lam, and
3rd. Writing of the shadda?

14. Learn the word for "head,"*ra'sun* رَأْسٌ The hamza is "silenced" by sukûn but that does not make the vowel *long* as in را râ. Also learn the verb "to break" كَسَرَ he broke.

Exercise 8a. Read aloud and translate, covering up the English :

(١) شَمْسٌ (٢) اَلشَّمْسُ (٣) رَأْسٌ (٤) اَلرَّأْسُ (٥) اَلشَّمْسُ ضَرَبَتْ
رَجُلاً (٦) أَضَرَبَتْ رَأْساً (٧) لاَ مَا ضَرَبَتْ رَأْساً (٨) أَكَسَرْتَ
قَلَماً (٩) أَكَلَ رَجُلٌ أَكْلاً (١٠) أَكَسَرْتُ اَلْقَلَمَ (١١) لاَ مَا كَسَرْتَ
اَلْقَلَمَ (١٢) ضَرَبَ اَلرَّجُلُ رَأْساً (١٣) أَكَسَرَ اَلرَّجُلُ قَلَماً
بِالْمَكْتَبِ (١٤) لاَ مَا كَسَرَ اَلْقَلَمَ (١٥) ضَرَبَ رَجُلٌ جَمَلاً

Exercise 8b. Translate to Arabic :

(1) A sun (2) the sun (3) a head (4) the head ; (5) the sun *(fem.)* struck a man. (6) Did it *(fem.)* strike a head? (7) No ; it did not strike a head. (8) Hast thou broken a pen ? (9) A man ate food, (or an eating, *i. e.* much) (10) Have I broken the pen ? (11) No; thou hast not broken the pen. (12) The man struck a head. (13) Did the man break a pen at (in) the office ? (14) No ; he did not break the pen (15) A man struck a camel.

Self Test 8.

(1) What is a Shadda ? (8 : 4).
(2) What change invariably accompanies the prefixing of the Article to any noun (8 : 3).
(3) How is the Article prefixed to a word begining with a Solar letter ? (8 : 6-8).
(4) Where is the *tens* figure in ١٢ In what language is there a similar practice ? (7 : 4).

N.B.—Please observe the following rules :

(1) Answer all home exercises in writing.
(2) Constantly *revise.*

Lesson 9.

1. How many letters are there in the Arabic Alphabet ? 28.
2. How many of them are *Consonants* (that is letters which must be accompanied by a vowel in order to be pronounced ?)
All of them : three of them, however, are sometimes used as "**Letters of Prolongation**".
3. Which are the three "Letters of Prolongation" (that is, which prolong vowels, making a short vowel into a long one ?
The first one and the last two of the Alphabet.

Separate	Final	Medial	Initial	Name
ا	ـا	ـا	ا	Alif
و	ـو	ـو	و	Wau
ي	ـي	ـيـ	يـ	Ya

4. Why are these two letters *Wau* and *Ya*, easy ones to remember and to distinguish ?
Because the wau has practically one form only وُ it is like a large ḍamma ; whilst the ya is the only letter with two diacritic points written below it. Pronounce the name *wau* like *ou* in house.
5. Are there only 3 vowels in Arabic ?
There are also two diphthongs, one being *ay*, formed by fat-ḥa and ya, and the other *au*, formed by fat-ḥa and wau.
Thus اَيْ *ay* like *ai* in *paid* ; and اَوْ *au*, like *ou* in *house.*
A diphthong requires a sukûn over the "letter of prolongation."
6. Give examples of these Diphthongs.

سَيْفٌ	sai-fun / a sword	since	ي	follows the heterogeneous	ـَ
ثَوْرٌ	thau-run / a bull	since	و	follows the heterogeneous	ـَ

7. Which are the only three short vowel sounds possible in Arabic ? What letters may they accompany ?
Fat-ḥa (a) may accompany alif to make long â ; Ḍamma (u) may accompany wau to make long û ; and Kasra (i) may accompany *ya* to make long î (= ee). Then there are the two diphthongs mentioned.

8. Why are these three letters sometimes called *letters of prolongation?* Because they are used to prolong the sound of the vowel attached to the immediately preceding consonant.

9. Examples : بَ = ba ; while بَا = bâ

بُ = bu ; while بُو = bû

بِ = bi ; while بِي = bî

and the two diphthongs :

بَيْ = bay ; and بَوْ = bau

10. Do these three letters of prolongation lengthen *any* preceding vowel? No; each prolongs (only) the vowel that is *homogeneous* (akin) to it.

ا only lengthens (is homogeneous to) ـَـ

و " " " " ـُـ

ي " " " " ـِـ

11. Learn these words: رَسُولٌ *rasû-lun,* apostle or messenggr, مُرْسَلٌ *mursa-lun* missionary. لِ *li* (joined to the next word) to, بِـ *bi* by, بِي bî, by me, لِي *lî,* to me.

Exercise 9a. To English :

(١) كَتَبَ رَجُلٌ لِي (٢) رَكِبَ رَسُولٌ (٣) كَتَبَ مُرْسَلٌ كِتَابًا

(٤) أَرَكِبَ ٱلرَّسُولُ (٥) مَا رَكِبَ الرَّسُولُ (٦) أَكَتَبْتِ ٱلْكِتَابَ بِقَلَمٍ

Exercise 9b. To Arabic :

(1) A man wrote to me. (2) An apostle rode. (3) A missionary wrote a book. (4) Did the apostle (messenger) ride? (5) The apostle (messenger) did not ride. (6) Didst thou *(fem.)* write the book with a pen ?

Lesson 10.

SOLAR & LUNAR LETTERS.

1. Into what two equal classes are Arabic letters divided? The *Solars* and the *Lunars*. (Revise 8 : 8—10).

2. Why are they so named? (see 8 : 10).
Only because the first letter in شَمْسٌ *sun* happens to be a solar letter whilst in the other class falls the first letter for *moon* (Qamar-un) قَمَرٌ

3. In what way is the Article prefixed to words beginning with a Solar letter?
The sound of the Lam of the *al* coalesces into the sound of the solar letter (see 8 : 5).

The sun ash-sham-su	اَلشَّمْسُ	sun sham-sun	شَمْسٌ

4. How do we prefix the article to words beginning with a Lunar letter? By giving the article its full value (i.e. the lam takes a sukûn).

The moon al-qa-ma-ru	اَلْقَمَرُ	moon qa-ma-run	قَمَرٌ

5. Is there any reason for this different way of prefixing the article to the Lunar letter?
Yes : the *Lunar letters* are of such a nature, that is to say they require such a shaping of the channel of utterance, that the enunciation of the Lam in the article is helpful in re-adjusting the organs of utterance in preparation for the lunar letters.

Thus	al-qa-ma-ru is easy }	اَلْقَمَرُ
But	al-*sham*-su is never found }	اَلْشَمْسُ
While	ash-*sham*-su is easier to pronounce }	اَلشَّمْسُ

6. What is the other reason for this difference in prefixing the Article to Solars and Lunars; i.e. what about the (lingual) solars? The Lam is a *Lingual*, and therefore it easily coalesces with its fellow tongue-formed letters;

ḍâd ض ṣâd ص shîn ش sîn س etc.,

and with its allied *Dental* (or teeth-formed) letters:

tha ث ta ت (t, th) etc.

(Note that this *th* is the sharp th of the word "think", or "thousand", which is sometimes lisped making it more like *s*. The sâd is a very strong *s* almost like ss ; it gives a broad sound to its vowel, as dâd does).

On the other hand the lingual Lâm cannot coalesce with Lunars, for they consist of *Gutturals, Labials* and *Palatals,* and the shaping of the channel of utterance by throat, lips and palate forbids such coalescence.

7. What is the new letter in سَيْفٌ saif = sword?

It is the *Fa* and corresponds to our F.

8. What letter is the Fa like in form?

Somewhat like the Qâf, which however, is more curved.

ف	ـف	ـفـ	فـ	Fa	f
ق	ـق	ـقـ	قـ	Qâf	q

9. In how many ways can the letter ي be used?

1st. As a Letter of Prolongation following its homogeneous vowel kasra بِي bî = by me لِي lî = to me.

2nd. To form a Diphthong after a heterogeneous vowel when the ي takes a Sukûn

سَيْفٌ saif-un = a sword

10. What is another way in which a Ya is used?

3rd. At the end of a word, if it is preceded by a fatḥa, it is without dots and, *being pronounced exactly like an Alif,* is called *Alif maqsura* which means "shortened alif." To be explained in Lesson 17. إِلَى ilâ = to, unto

11. Learn the verb قَتَلَ he-killed and conjugate it like ḍaraba

Exercise 10a. Transliterate, translate and read aloud :

(1)	اَلشَّمْسُ	ash-sham-su	The sun
(2)	اَلرَّسُوْلُ	ar-ra-sû-lu	The apostle
(3)	اَلرَّجُلُ	ar-ra-ju-lu	The man
(4)	اَلْبَابُ	al-bâ-bu	The gate
(5)	اَلْقَلَمُ	al-qa-la-mu	The pen
(6)	اَلْوَرَقُ	al-wa-ra-qu	The paper
(7)	اَلْقِتَالُ	al-qi-tâ-lu	The fighting
(8)	اَلْمُرْسَلُ	al-mur-sa-lu	The missionary
(9)	التَّاجِرُ	at-tâ-gi-ru	The trader, merchant
(10)	السَّيْفُ	as-sai-fu	The sword

Note : The accent falls upon the long vowel, if one is present.

Exercise 10b. Translate the English of Exercise 10a to Arabic.

Self Test 10. (On papers 9 and 10).

1. Which are the letters of prolongation ? (9 : 7, 8).
2. Why are they so named ? Give examples. (9 : 8).
3. What vowels are *homogeneous* to ا to و and to ي ? (9 : 10).
4. Place the Article before a word beginning (a) with a *Solar* and (b) with a *Lunar* letter. (10 3,4).

Lesson 11. — *WAṢLA.*

1. What is the Arabic for a youth ?

   ghu-lâ-mun غُلَامٌ

2. What is this new letter transliterated by *gh* ?

   It is *Ghain*, a letter awkward in form and in pronunciation. As it is allied to another of the same form (without its diacritic point), we will give them together.

ع	ـع	ـعـ	عـ	ʿAin	ʿa
غ	ـغ	ـغـ	غـ	Ghain	gh, or ghr

3. What is the sound of the Ghain ?

   It represents a gargling sound from the throat similar to that made by an *r* roughly and well down in the throat. It must not be connected with the English g, being just a "gargle." The ʿain can really only be learnt from a Jew or Arab, but you may try to emit a guttural â from the bottom of the throat, while lightly holding the "apple" of the throat by the fingers. Students within reach of the Orient must diligently practise phonetics, with the assistance of an *educated* native friend.

4. Write in Arabic "A man struck a youth."

   ضَرَبَ رَجُلٌ غُلَامًا

   ghu-lâ-man, ra-ju-lun ḍa-ra-ba

5. Why has غُلَامٌ become غُلَامًا ?

   Because it is the *Direct Object* of the verb, and so its sign is ًا a tanwîn fat-ḥa. (See Lesson 6 : 5, 6).

6. Before we can write "The man struck the youth," that is, before we prefix the Arabic Article to a word, we must note that ر is a Solar and غ a Lunar. We then write the sentence

   ضَرَبَ ٱلرَّجُلُ ٱلْغُلَامَ darab ar-raj-ul ul-ghu-lâma.

7. Why has غُلَامًا (youth) in 4 above lost its tanwîn fatḥa, and become ٱلْغُلَامَ ?

Lesson 12. — *HAMZA*.

1. What is the Arabic for earth? Arḍun أَرْضٌ
2. But what is the new sign? ..ء.. The *Hamza*
3. What is the use of the Hamza?
   It is really the first letter of the Alphabet, for when we say that Alif is the first letter we mean an alif bearing a hamza. Needless to say, it is a consonant, for Arabic vowel-marks are not reckoned as letters.
4. When have we seen that the alif can be used as a vowel?
   When it is simply a Letter of Prolongation and stands *without a hamza*. Thus: A book, ki-tâbun كِتَابٌ
5. But does not the very fact that a vowel is attached to the letter alif show that the alif there is used as a Consonant? And is not the hamza superfluous in that case? Yes: the hamza is superfluous if its object is merely to show that the alif is a consonant. Thus the Article أَلْ is the same as اَل and the hamza, though not written, is to be understood: it is customary not to write it, *when beginning a sentence*.
6. What does this signify?
   That every اَ with a vowel (with ..َ.. or ..ُ.. or ..ِ..) is an alif-hamza whether the hamza is given or no.
7. Is the hamza found only with an alif?
   No: it can accompany the three letters which the Arabs call "Weak", viz., Alif, Wau, Ya. ا و ي
   But these letters must be usually *within* a word, except in the case of an alif, which can receive it when *beginning* a word.
8. Can we then say that the Hamza supports these three weak letters?
   No: it is better to say that the three weak letters are used to support the strong Hamza!
9. In what way is the hamza a consonant?
   It can take a vowel, and can play the part of a consonant in shaping, by a movement within the throat, the channel of utterance for the flow of the vowel sound.

We may have ......ءُ...... ......ءَ...... ......ءِ......

10. Where is the hamza placed?

Usually *between* the vowel-sign and its letter: but sometimes when used with a kasra, it can stand over the letter.

11. How can we understand the use of the hamza?

By writing "a nice house" phonetically as "a-nais-haus" and then "an ice house" as "an'ais-haus" noticing the hiatus (or breathing) between *an* and *ice*. This "breath" is the consonant "hamza." *C.F.* the bad pronunciation of "Mr. Owen" by uneducated people; they say *Miste-rowen,* whereas the educated make a breathing pause and say *"Mister-Owen"*.

12. Since the verb generally precedes its subject, and the feminine singular ends in sukûn, what happens before the sukûn of the noun, seeing that two sukûns cannot occur together?

The sukûn is replaced by kasra in most cases. Thus "she struck the book" ضَرَبَتِ ٱلْكِتَابَ not ضَرَبَتْ ٱلْكِتَابَ This is distinguishable from 2nd fem., sing., by the sukûn ضَرَبْتِ ٱلْكِتَابَ

The preposition مِنْ in such a case replaces its sukûn by *fat-ḥa* but this is exceptional. Thus مِنَ ٱلرَّجُلِ (from the man).

Exercise 12a. To English:

(١) ضَرَبَتِ ٱلرَّجُلَ (٢) اَلشَّمْسُ ضَرَبَتِ الرَّجُلَ (٣) كَتَبْتُ مِنَ ٱلْبَيْتِ

(٤) ضَرَبَتِ ٱلشَّمْسُ ٱلْكِتَابَ (٥) أَضَرَبَتِ ٱلشَّمْسُ ٱلْغُلَامَ

(٦) أَمَا ضَرَبَتِ ٱلْغُلَامَ (٧) مَا كَتَبَتِ ٱلْكِتَابَ

Exercise 12b. To Arabic:

(1) She struck the man.
(2) The sun (fem.) struck the man.
(3) I wrote from the house.
(4) The sun struck the book (*verb first).*
(5) Did the sun strike the youth?
(6) Did she (it) not strike the youth?
(7) She did not write the book,

Lesson 13. — *HAMZA.*

1. Commence by revising Lesson 12 on the Hamza.

2. Where is it, and where only is it, that the Hamza sometimes stands quite alone without any support from a vowel-letter?
When it is last in the word, and then it is written in the line of letters. Examples:

advent	majî-'un	مَجِيءٌ	the coming	اَلْمَجِيءُ
a part	juz-'un	جُزْءٌ	the part	اَلْجُزْءُ
a thing	shay-'un	شَيْءٌ	the thing	اَلشَّيْءُ
beginning	bad-'un	بَدْءٌ	the beginning	اَلْبَدْءُ

3. Can the hamza, then, take the tanwîn when it is thus found at the end of a word?
Yes: as in the above four examples (to the left) where it has the tanwîn ḍamma. If these words are used in the Accusative Case, they take tanwîn fat-ḥa over the alif, and, in the Genitive Case, tanwîn kasra.
On prefixing the Definite Article ال this tanwîn is replaced by the single short vowel, like any other noun, as in the four examples on the right.

4. Can the hamza take any one of the three short vowels?
Yes: we get various results:
1st. using the alif as a prop: أُ *u*-sound; أَ *a*-sound and إِ *i*-sound.
2nd. with و or ي as a prop. ؤُ *u*-sound, ئِ *i*-sound.
3rd. *after* an Alif in certain words, such as صَحْرَاء Ṣaḥ-râ-a. (desert) the plural of which is the word Ṣaḥârâ (Deserts).
Note the method of writing *this* hamza: it is not written above the Alif but *after* it, mid-way up, because this alif is *long* (a long vowel).
4th. *Alone*, at end of a word: ءٌ u-sound ءٍ i-sound (no fat-ḥa here).

5. Give other examples of the use of the hamza.

بَؤُسَ	بَئِسَ	سَأَلَ	بِئْسَ	رَأْسٌ	أَخَذَ
ba-'u-sa	ba-'i-sa	sa-'a-la	bi'-sa	ra'-sun (head)	akha-dha (he took)

Pronounce these *aloud,* learning the meanings of two only.

6. But why has the medial ya in §4 (2nd) and §5 no points? Because it always drops its dots when it becomes a prop for the hamza to sit upon; in fact, the Arabic grammarians call it the "seat" (kursy) for the hamza.

7. May the hamza and its vowel be followed by a letter of prolongation? Certainly; here are two examples:
(a) After hamza with ḍamma, take wau:
mas-'ûl (responsible) مَسْؤُولٌ or مَسْؤُوْلٌ
(b) After hamza with kasra, take *ya,* la'îm, base, (adj.) لَئِيمٌ
It may be noted here that adjectives are reckoned as *nouns* and given tanwîn.

8. Why did we omit hamza with fat-ḥa?
We will show this separately. Hamza with fat-ḥa is of course written over an alif. Then what will be the homogeneous letter of prolongation? It will be Alif.
But can I write two alifs together? Yes: very occasionally such may be found in special words; but the only thing we are concerned with just now is that *we usually write one alif over the other* without the hamza sign, or, in a few cases, with the hamza *after* this double alif.

9. How is it written and what is it called?
It is called a *"Madda",* a word which means "prolongation".
It is written with a slightly curved slope; thus, ~
Examples: al-Qur'an (Koran) اَلْقُرْآنُ (Be careful to pronounce it thus: al-Qur-ân); he believed, â-ma-na آمَنَ

10. Is the hamza ever marked in English books?
Yes: sometimes in Great Britain by a short hyphen, as in the words re-inforce, re-appear, and in America by the use of the diæresis ¨ thus, reïnforce, reäppear.

Exercise 13a. To English :

(١) آمَنَ بِالْقُرْآنِ (٢) مَا آمَنَ بِمَجِيءِ الْمَسِيحِ (٣) آمَنَ بِاللهِ
(٤) آمَنَتْ بِمَجِيءِ الْمَسِيحِ (٥) أَمَا آمَنْتَ بِالْمَسِيحِ (٦) مِنَ الْبَدْءِ
(٧) فِي الْبَدْءِ (٨) الْإِيمَانُ بِالْمَسِيحِ (٩) هَلْ آمَنْتِ بِاللهِ (١٠) جُزْءٌ
مِنَ الْقُرْآنِ (١١) مَا آمَنْتُ بِشَيْءٍ (١٢) مِنَ الْبَدْءِ آمَنَتْ بِالْمَسِيحِ

Note that بِ means *by* or *in*. In English we say "believe *in*".

Faith in (by) God - îmân billahi إِيمَانٌ بِاللهِ

Faith in Christ (the Messiah) bil-Masîḥ إِيمَانٌ بِالْمَسِيحِ

Exercise 13b, To Arabic :

1. He believed in the Qur'an. (2) He did not believe in the Advent * of Cbrist. (3) He believed in God. (4) She believed in the Coming of Christ. (5) Hast thou not believed in Christ ? (6) From the beginning. (7) In the beginning. (8) Faith in Christ. (9) Hast thou *(fem.)* believed in God ? (10) A section (juz') of the Qur'an. (11) I believe (believed) in nothing (*lit.* I did not believe in a thing). (12) From the beginning, she believed in Christ. *(Note that Majî' (here) equals the-coming-*of*, the absence of the article will be explained in Lesson 19.)

EXAM. PAPER 13.

(Send for correction, with full address).

A. To English :

(١) آمَنْتُ بِالْمَسِيحِ (٤) الْغُلَامُ اللَّئِيمُ
(٢) كَتَبَ لِي الرَّسُولُ (٥) أَخَذْتُ السَّيْفَ مِنَ الرَّجُلِ
(٣) رَجُلٌ لَئِيمٌ (٦) كَسَرَ الْبَابَ

B. To Arabic :

1. The sun struck the man. 2. She did not write the book. [man.
3. I did not believe in anything. 4. She took the sword from the
5. Did you not kill the camel ? 6. Faith in God.

Lesson 14. — *PRON. AFFIXES.*

1. How does Arabic differ from English in the use of forms for some Personal Pronouns—(You, me, us, etc.)?
Arabic has Pronominal Affixes, to affix to words to which the pronouns may be united — such as Prepositions, Nouns, and Verbs.

2. Give the five singular Pronominal Affixes, for Obj. case, etc.

ي	كِ	كَ	هَا	هُ
î=ee	ki	ka	hâ	hu
me (m. & f.)	thee (f.)	thee (m.)	her	him
1st person	2nd person		3rd person.	

N.B.—These Affixes must be read from right to left.

3. What new letter is this?
The Ha, which has the sound of the ordinary English aspirate H.

Separate	Final	Medial	Initial		
ه	ـه	ـهـ ـهـ	هـ	ha	h

4. Give examples of the Affixes when joined to the preposition to: لِ

لِي	لَكِ	لَكَ	لَهَا	لَهُ
li	la-ki	la-ka	la-ha	la-hu
to me	to thee (f)	to thee (m)	to her	to him

5. What strikes one as curious here?
That the لِ only once keeps its kasra (in *to-me*) and in the other four forms takes a fatḥa. (N.B.—Read the forms in §4 from right to left, commencing with 3rd. masc.)

6. How are these forms used?
To supply the lack of the verb *To Have*, in Arabic. لِ used as in the following examples signifies permanent possession. There being no verb, it cannot govern in Accus: !!

(a). *La-hu'akh-un*
To him [there is] a brother
= He has a brother } لَهُ أَخٌ (١)

(b). *La-hâ ukht-un* To her [there is] a sister = She has a sister	}	لَهَا أُخْتٌ (٢)
(c). *Lî umm-un* To me [there is] a mother = I have a mother	}	لِي أُمٌّ (٣)
(d). *A-lî-shay-'un* Have I a thing ? = Have I anything ?	}	أَلِي شَيْءٌ (٤)

N.B.—The *square* brackets denote that the words within them are not expressed in English. So in other lessons.

7. Can the ل of possession be prefixed to nouns with ال ? Yes: but the alif is lost. لِلأَمِيرِ أُمٌّ The prince has a mother.

8. لِلأَمِيرِ مَدِينَةٌ What *case* is madîna ? It is Nom : not Accus. Why is this ?

9. What will turn these sentences into an interrogative form ? Either of the Interrogative Particles أ or هَلْ (hal).

10. Mention one particle for making sentences negative :

مَا mâ (*c. f.* Lesson 4 : 4).

11. هَلْ لِلْمَدِينَةِ بَابٌ What case is بَاب ? *Why ?* أَلَكَ شَيْءٌ What case is *shay-un ? Why ?*

Exercise 14a. To English :

(١) أَلَهُ أَخٌ

(٢) هَلْ لِي أَخٌ

(٣) مَا لَكَ شَيْءٌ

(٤) أَلَهَا شَيْءٌ

(٥) هَلْ لَهَا أُخْتٌ

(٦) أَمَا لِي أُمٌّ

(٧) هَلْ كَتَبَتِ ٱلْكِتَابَ

(٨) هَلْ كَتَبْتَ ٱلْكِتَابَ

(٩) أَلِلأَمِيرِ أُخْتٌ

(١٠) هَلْ لِلْمَدِينَةِ بَابٌ

Exercise 14b. Translate your English back to Arabic.

6. And what letter is inseparable from the second person Pronominal Affixes, both Singular and Plural?

The Kâf: ka, ki; kum, kunna.

7. What is the *case* of these affixes?

They are accusative if joined to a verb and genitive if affixed to a noun or preposition.

Exs. of accus. ضَرَبَتْهَا she struck her كَسَرْتُهُ I broke it

Exs. of gen. مَعَكُمْ with you سُلْطَانُنَا our sultan

8. But how is نا genitive in سُلْطَانُنَا ?

Our sultan = The sultan of us; *c. f.* رَسُولُهُ his apostle, and رَسُولُ اللّٰهِ the apostle of God = God's apostle. اِسْمُ الْمَلِكِ the name of the king = the king's name. أَبُوهُ the father of him = his father. (Explained in detail in Lesson 19).

9. But where are the *nominative* pronouns?

These are, in Arabic, the real pronouns, being subjects of sentences, etc., they are given detached, separate words, as نَحْنُ we, انا I, etc. Details in Lesson 25.

10. N.B. — The following words take *alif-kasra* at the commencement of a sentence, but *waṣla* when *linked on to a preceding word.* That waṣla indicates that the preceding vowel is to be linked in pronunciation.

daughter	اِبْنَةٌ	name	اِسْمٌ	son	اِبْنٌ
woman or, wife	اِمْرَأَةٌ	two (fem.)	اِثْنَتَانِ	two (m.)	اِثْنَانِ

N.B. In our vocabularies and in many places (but not in full reading exercises) we may drop the grammatical tanwin un. We shall also, as soon as possible, *dispense with transliteration.*

11. Note that أَبٌ father has *not* a waṣla. A missing و is supplied before the pron-affix. أَبُوهَا her father. أَبُوكَ thy father.

12. اِبن when accurring in genealogies, as Ahmad son of Zaid, son of Omar, omits its alif, thus اَحْمَدُ بْنُ زَيْدٍ بْنِ عمر

Exercise 15a. To English :

(١) أَمَا لَهُمْ اِبْنٌ

(٢) لَنَا اِبْنٌ

(٣) هَلْ لَكُنَّ أُخْتٌ

(٤) أَلِي أُخْتٌ

(٥) لَهَا أَبٌ وَأُمٌّ

(٦) هَلْ لَكُمْ مَلِكٌ

(٧) لَهُمْ مَلِكٌ وَأَمِيرٌ

(٨) لَنَا سُلْطَانٌ

(٩) اِسْمُ ٱلْمَلِكِ

(١٠) أَكَلَتْ مَعَ أُمِّهَا

(١١) أَخَذَهَا مَعَهُ

(١٢) هَلِ ٱبْنُكِ مَعَكِ

Exercise 15b. To Arabic :

(1) Have they not a son (whether not to them a son ?)

(2) We have a son. (To-us [there is] a son).

(3) Have you (f.) a sister ?

(4) Have I a sister ? (To me [is there] a sister) ?

(5) She has (To-her [there is] a father and mother.

(6) Have you (m.) a king ?

(7) They (m.) have a king and a prince.

(8) We have an emperor.

(9) The King's name.

(10) She ate with her mother.

(11) He took her with him.

(12) Is your son with you (f.) ?

Self Test 15.

(1) Write out the Singular and Plural Pronominal Affixes. (15 : 4)

(2) What is the difference between the first letters of اب and ابن

Lesson 16. *REVISION OF CHARACTERS.*

1. Let us learn the whole Alphabet *in order.* Also vowels, signs, etc.

Translit:	Detached	Final	Medial	Initial	Name
.	أ	ـأ	ـأ	أ	Alif-Hamza
b	ب	ـب	ـبـ	بـ	Ba
t	ت	ـت	ـتـ	تـ	Ta
th	ث	ـث	ـثـ	ثـ	Tha
j (or g)	ج	ـج	ـجـ	جـ	Jîm
ḥ (or hh)	ح	ـح	ـحـ	حـ	Ḥa
kh	خ	ـخ	ـخـ	خـ	Kha
d	د	ـد	د	ـد	Dal
dh	ذ	ـذ	ذ	ـذ	Dhal
r	ر	ـر	ـر	ر	Ra
z	ز	ـز	ـز	ز	Zain
s	س	ـس	ـسـ	سـ	Sîn
sh	ش	ـش	ـشـ	شـ	Shîn
ṣ (or ss)	ص	ـص	ـصـ	صـ	Ṣâd (ṣod)
ḍ (or dd)	ض	ـض	ـضـ	ضـ	Ḍâd (ḍod)
ṭ (or tt)	ط	ـط	ـطـ	طـ	Ṭaw
ẓ (or zh)	ظ	ـظ	ـظـ	ظـ	Zhâw

ʿ	ع	ـع	ـعـ	عـ	Ain
gh (or *ghr*)	غ	ـغ	ـغـ	غـ	Ghain
f	ف	ـف	ـفـ	فـ	Fa
q	ق	ـق	ـقـ	قـ	Qof
k	ك	ـك	ـكـ	كـ	Kaf
l	ل	ـل	ـلـ	لـ	Lam
m	م	ـم	ـمـ	مـ	Mîm
n	ن	ـن	ـنـ	نـ	Nûn
h	ه	ـه	ـهـ	هـ	Ha
w	و	ـو	ـو	و	Wau
y (or *i*)	ي	ـي	ـيـ	يـ	Ya
lâ	لا	ـلا	ـلا	لا	Lam-Alif

2. Give *the vowels* and diphthongs.

Tanwîn Ḍamma ٌ Ḍamma ..ُ.. Long û وُ

Tanwîn Fat-ḥa اً Fat-ḥa ..َ.. Long â اَ

Tanwîn Kasra ..ٍ.. Kasra ..ِ.. Long î ي

Diphthongs :— ai يْ ; ao وْ

3. *Other signs.* Hamza (full powers of consonant) ء

Madda (one alif written across) آ

Waṣla (for linking words) ٱ

Shadda (for doubling or strengthening) ّ

Sukûn (rest or silence) also called *Jazma* ْ

4. *The Figures :*

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨

٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦

١٧ ١٨ ١٩ ٢٠ ١٠٠ ١٠١ ١٠٢

5. Note the curious fact that numbers run from left to right as in *English :* c.f. 1917, ١٩١٧; 1921, ١٩٢١.

6. The *numerical* order and values of the alphabet (i.e. the use of the Arabic consonants as figures) will be found at the end of our course. It is withheld from the student at *this* stage to avoid distracting attention. But those who wish may compare the Hebrew names of the letters forming the sub-headings of the 119th Psalm (English Bible) with this order of Arabic characters ا ب ج د ه و ز ح ط ي

7. Which are the six letters which cannot be joined to the letters following them?

Medial, Final.	Initial, Separate.	Medial, Final.	Initial, Separate.
ـر	ر	ـا	ا
ـز	ز	ـد	د
ـو	و	ـذ	ذ

To these we may add the double letter lam-alif, which always has the alif written athwart the lam. ـلا لا lâ

8. *Vocabulary 16.* Memorise carefully.

Day	*(yaum)*	يَوْمٌ	Peace	*(sa-lâm)*	سَلَامٌ
abode	*(dâr)*	دَارٌ	Vizier, i.e., Minister	*(wazîr)*	وَزِيرٌ
religion or, judgment	*(dîn)*	دِينٌ	Egypt	*(Misr)*	مِصْرُ
Islam	*(al-Islâm)*	اَلْإِسْلَامُ	letter, epistle	*(risâla)*	رِسَالَةٌ
gold	*(dha-hab)*	ذَهَبٌ	bread	*(khubz)*	خُبْزٌ

Lesson 17.

TA MARBUTA & ALIF MAQṢURA.

1. Does this conclude all *forms* of the letters?

No: there are special forms of two letters. One is the ه which in its *final* form is written ـه Now this letter is generally the sign of the Feminine Gender and can be affixed to very many of the masculine nouns (not quite all, because while رَجُل is *man*, a separate word اِمْرَأَة is used for woman).

2. How is it shown that this ـه is the Feminine ending?

It takes the two dots of the ta ت. Thus اِبْنَةٌ Ibna-tun (daughter). But, in *speaking or in newspaper reading this tanwin is always dropped* as it is only a case-ending, and the word is pronounced ibna. Similarly مَدِينَةٌ madîna (a city) e. g. al-medina (city where Mohammed was buried). Compare also قَبِيلَةٌ Qabîla (a tribe). Note: The common word for "girl" (also, daughter) is *bint* بِنْتٌ a corruption of the above اِبْنَةٌ

3. But is not the t-sound sometimes heard?

Yes, when the word is the antecedent of the Construct State then the t is sounded (Explained in 19: 10).

The daughter of the judge	Ibnat-ul-Qâḍi	اِبْنَةُ ٱلْقَاضِي
The prophet's city	Madînat-un-Nabîyi	مَدِينَةُ ٱلنَّبِيِّ
The tribe of Coreish	Qabîlatu-Quraish	قَبِيلَةُ قُرَيْش
The prophet's word	Kalimat-un-Nabîyi	كَلِمَةُ ٱلنَّبِيِّ
The prophet's letter (epistle, message)	Risâlat-un-Nabîyi	رِسَالَةُ ٱلنَّبِيِّ
The chapter of "The Cow"	Surat-ul-Baqara	سُورَةُ ٱلْبَقَرَةِ

4. How do we distinguish this use of the t from the ordinary ta?

We call this ة ta marbûṭa (which means tied-up ta).

5. What is the other letter that has a distinct form under a special name?

The ى which when written without its dots does not make the long î (in other words is not homogeneous to the kasra) but, to our surprise, acts as "prolongation" to the *fat-ḥa.*

6. But is not that the work of Alif?

Exactly, so this is a second alif. The first alif *can* be called Alif mamdûda = extended alif (this comes from a root meaning "to stretch out" compare "madda" from the same root, 15 : 11). The ya without dots is then called "Alif maqṣûra" (shortened alif), and is only used at the *end* of nouns.

7. Give examples of Alif maqṣûra.

Guidance	hudan	هُدًى
the guidance	al-huda	اَلْهُدَى
fever	al-ḥumma	اَلْحُمَّى
a youth, lad,	fatan	فَتًى
when ? (interrog)	matâ	مَتَى
to, towards	ilâ	إِلَى
upon, on	ʿalâ	عَلَى

8. What characteristic is common to ة and ى ?

Both are used at the ends of words and both are invariably preceded by a fat-ḥa.

9. Is the fat-ḥa sometimes written "upright"?

Yes; this is the mark which shows that an alif of prolongation is to be *pronounced,* though not written. It is quite common in Al-Qur'an which had not, originally, the vowels written, to fix the pronunciation. The vowel-marks were added later, and the "upright fat-ḥa" showed where the long fat-ḥa was to be pronounced in the absence of the alif! It is not now much used. The following are its chief examples:

The Compassionate One	ar-Raḥ-mân	اَلرَّحْمٰن
the heavens	as-samâ-wât	اَلسَّمٰوَات

Lesson 18.

DUAL & PLURAL.

Return to the verb forms of the Past Tense, and learn the Dual and Plural.

Plural	Dual	Singular
ضَرَبُوا ضَرَبْنَ	ضَرَبَا ضَرَبَتَا	ضَرَبَ ضَرَبَتْ
ضَرَبْتُمْ ضَرَبْتُنَّ	ضَرَبْتُمَا	ضَرَبْتَ ضَرَبْتِ
ضَرَبْنَا		ضَرَبْتُ

What have we here in these Plural and Dual forms? Eight new Person-forms, that is, endings to distinguish the persons included in the verb: viz,

Plural		Dual	
نَ	وا	تَا	ا
they (f)	they (m)	they two	
تُنَّ	تُمْ	تُمَا	
you (f)	you	you two	
نَا		—	
we (m. & f.)			

We observe here that Arabic has three numbers: Singular for *One*, Dual for *Two*, and Plural for *More than Two*. Note that there is no dual for the first person, the plural being used.

Write (and memorise) كَسَرَ to break.

Plural	Dual	Singular
كَسَرُوا كَسَرْنَ	كَسَرَا كَسَرَتَا	كَسَرَ كَسَرَتْ
كَسَرْتُمْ كَسَرْتُنَّ	كَسَرْتُمَا	كَسَرْتَ كَسَرْتِ
كَسَرْنَا		كَسَرْتُ

Is the Alif at the end of ضَرَبُوا pronounced?

No, it is not pronounced; its only function seems to be to show the absence of any affixed pronoun: *E. g.*, when the pronoun "her" is affixed, as in "they struck her", the alif is omitted

كَسَرُوهُ ضَرَبُوكِ ضَرَبُوهَا

Exercise 18a.

(١) هَلْ أَخَذْتُمْ سَيْفَكُمْ مَعَكُمْ ؟ نَعَمْ أَخَذْنَاهُ

(٢) أَضَرَبُوا ٱلْجَمَلَ بِٱلسَّيْفِ ؟ نَعَمْ ضَرَبُوهُ وَقَتَلُوهُ

(٣) وَهَلْ ٱبْنُكَ ذَهَبَ مَعَهُمْ ؟ نَعَمْ ذَهَبَ مَعَهُمْ إِلَى مَدِينَتِي

(٤) إِلَى مَدِينَتِكَ ؟ نَعَمْ إِلَى مَدِينَتِي

(٥) مَا ٱسْمُهُ ؟ اِسْمُ ٱبْنِي أَحْمَدُ

(٦) هَلْ أَخَذُوا خُبْزًا مَعَهُمْ ؟ أَخَذُوهُ وَأَكَلُوهُ

Exercise 18b.

1. Did you (pl.) take your sword with you? Yes; we took it.
2. Did they strike the camel with the sword? Yes; they struck it and killed it.
3. And did your son go with them? Yes; he went with them to my town.
4. To your town? Yes; to my town.
5. What is his name? My son's name is Ahmad.
6. Did they take bread with them? They took it, and ate it.

TO STUDENTS.

(1.) It has come to my knowledge that one or two students have misunderstood the instructions and are translating "From Arabic to English" only. This is a very serious error, i. e. to discard one-half of every exercise and that the most important half. Please let it be understood that *every Exercise must be answered in full,* both Ex: A and Ex: B.

(2.) N.B. Thoroughly master Lesson 19 as it deals with a characteristic Arabic idiom, of fundamental importance. A.T U

Lesson 19.

NOUNS IN CONSTRUCTION.

1. What is one of the chief peculiarities of Arabic in common with other Semitic languages?
The way in which it places two nouns side by side in order to express such ideas as possession, material, cause, effect, etc.

2. Give an example of this simple juxta-position so as to express *possession.* How will the single idea of possession in reference to the two nouns, *sword* and *man,* be formed in Arabic? How is "The sword of the man" written, for instance, in Arabic?
saif-ur-ra-ju-li
the-sword-of the man, } سَيْفُ ٱلرَّجُلِ The man's sword.

3. What have we here? Let us examine carefully. Sword (alone) is سَيْفٌ saif-un; but the first word has lost its tanwin ḍamma; therefore, here it is *not in*definite, *i. e.* it has become defined.

4. What is said to have happened to this *first* noun, sword?
It is said to be "annexed", since it is joined to the *second* noun, which is called the "One-annexed-to." It cannot stand independently; alone it expresses nothing completely. It can only be explained as generally requiring, as in this case, our English word "of". So the *first* noun can be translated by "the-sword-of". But we do not write the article. Why not? Because the *first* noun سيف is considered to be *sufficiently defined by its juxtaposition to* الرجل which is then put in the genitive as governed by "of."

5. What term is employed to express the *dependent* state of the *first* of two nouns thus linked together, a state which requires the English word "of" to be supplied to convey the sense of incompleteness entailed by the form of the first noun?
The first noun is said to be in the *"Construct State (form)"* or in a State of Construction, as it is "built into" its second noun.

6. Why has رَجلٌ in سَيْفُ رَجلٍ a tanwin *kasra* (ra-julin) and not a tanwin ḍamma? Because it is in the *Genitive* Case (governed by "of" understood) Or it may be said to be in Possessive Case — "a man's sword".

7. "A book's name" إِسْمُ كِتَابٍ "Everything" كُلُّ شَيْءٍ

8. Some Arabic Grammarians give the name *Oblique Case* to every noun not directly Nominative or Accusative.

So that they call { the Genitive Case, the Dative Case, the Ablative Case } Oblique Cases.

9. Then how many cases shall we say there are in Arabic?

Three cases:
- Nominative = Subject of the Verb
- Accusative = Direct Object of Transitive Verb
- Genitive or Oblique = Governed by "of", or other Preposition, etc,—or "Possessive".

10, How do we speak of the two nouns in construction?
The first one is the Antecedent and the second the Consequent.
N.B. The Antecedent, in ordinary cases, does not need the Definite Article! See §4.

11. Does the Consequent more often than not, have the Definite Article?
It may do so, but only *if it is already definite before* being put into the Construct State. In the phrase أَهْلُ الكِتَابِ the people-of-the-Book, *al-kitâb* was originally definite, therefore its only change, as a consequent, is that it replaces Nominative Case by Oblique Case, as shewn by the kasra.

12. *Exs.* The-people-of-the-house. أَهْلُ البَيْتِ

The man's family. أَهْلُ الرَّجلِ

The king's children. أَوْلَادُ المَلِكِ

The origin of the universe. أَصْلُ الكَوْنِ

;. Suppose the consequent is a Proper Noun?
It will take no article unless it be one of those few names already possessing the article as اَلْحسن *Real* Arabic names are often nunated as مُحَمَّدٌ (then كِتابُ مُحَمَّدٍ) foreign names not so كِتابُ ابرهيمَ (Lesson 52 : 8) أَهْلُ مِصْرَ The people of Egypt
For a Celtic example see Bedd Gelert = Gelert's grave.

. Does the Antecedent always take ḍamma? Its vowel depends, of course, upon its case, i.e. upon its place in the sentence.

They broke the man's pen. كَسَرُوا قَلَمَ الرَّجُلِ

The sun struck the man's head ضَرَبَتْ ٱلشَّمْسُ رَأْسَ الرَّجُلِ

I have seen Mt. Hermon. نَظَرْتُ جَبَلَ ٱلشَّيْخِ

We wrote with your pen. كَتَبْنَا بِقَلَمِكَ

Did the sun strike his head? هَلْ ضَرَبَتْ ٱلشَّمْسُ رَأْسَهُ

"King-of-the-kings, and Lord-of-the-lords." مَلِكُ ٱلْمُلُوكِ وَرَبُّ ٱلْأَرْبَابِ

.. May the consequent of one noun be (at the same time) the antecedent of another? Certainly: here are four examples.

One of the king's children. أَحَدُ أَوْلَادِ ٱلْمَلِكِ

I struck one of the king's children. ضَرَبْتُ أَحَدَ أَوْلَادِ ٱلْمَلِكِ

I wrote to one of the king's children. كَتَبْتُ إِلَى أَحَدِ أَوْلَادِ ٱلْمَلِكِ

We went to the house of the tribe's chief. ذَهبْنَا إِلَى بَيْتِ شَيْخِ ٱلْقَبِيلَةِ

, What common error must the student avoid?
That of "thinking English"; resulting in the prefixing of the article to the *antecedent* of a Noun in Construction. Think not of "the name of a man" but of "a man's name" اِسْمُ رَجُلٍ

17. Note the names of mts etc. in Wales, Pennines, etc. In Welsh y = ال c.f. Bettws-y-Coed, Bwlch-y-Deufan, Pen-y-Gant; etc.

Exercise 19a. To English:

(١) يَوْمُ ٱلدِّينِ

(٢) دَارُ ٱلسَّلَامِ

(٣) إِبْنُ ٱلسُّلْطَانِ

(٤) سُلْطَانُ مِصْرَ

(٥) ذَهَبُ ٱلْوَزِيرِ

(٦) دِينُ ٱلْإِسْلَامِ

(٧) أَأَخَذْتَ قَلَمَ ٱلْوَزِيرِ

(٨) أَأَكَلْتَ خُبْزَ ٱلْمَلِكِ

(٩) لَا مَا أَكَلْتُهُ

(١٠) رِسَالَةُ ٱلْمَلِكِ

(١١) هَلْ ذَهَبْتَ إِلَى دَارِ ٱلسَّلَامِ

(١٢) ذَهَبْتُ إِلَى جَبَلِ ٱلشَّيْخِ

Exercise 19b. To Arabic:

1. The-day-of-judgment.
2. The-abode-of-peace; Dar-es-Salâm (E. Africa)
3. The Emperor's son.
4. The-Sultan-of-Egypt.
5. The-gold-of-the-Vizier (the Vizier's gold).
6. The-religion-of-Islâm (Mohammedanism).
7. Hast thou (m) taken the vizier's pen?
8. Hast thou (m) eaten the king's bread?
9. No; I have not eaten it.
10. The King's letter.
11. Did you go to Dar-es-Salâm?
12. I went to the Sheikh's mountain (Hermon).

N.B. Memorise the examples found in this lesson if possible. It is to Arabic what the *pons asinorum* (Euclid 1:5) is to Geometry.

Lesson 20.

EXERCISE IN TRANSLITERATION.

A. Arabic to Roman characters. (Transliterate Ex. 18. A.)

B. Roman characters back to Arabic. Correct by A.

EXAMINATION PAPER 20.

To be answered without assistance, and sent up for correction.
(Give student's name, address and number.)

A. *Translate to English :*

(١) آمَنَتِ ٱلْقَبِيلَةُ بِدِينِ ٱلْإِسْلَامِ

(٢) اِبْنَةُ ٱلنَّبِيِّ فِي مَدِينَةِ ٱلْقَاضِي

(٣) هَلْ لَهُمْ سُلْطَانٌ

(٤) لَنَا خُبْزُ ٱلْحَيَاةِ

(٥) أَنَظَرْتِ ٱلرَّجُلَ وَٱلْغُلَامَ

(٦) أَمَا أَكَلْتِ ٱلْخُبْزَ ؟

(٧) أَلَكِ أُخْتٌ ؟

(٨) لَهُمْ مَلِكٌ وَأَمِيرٌ

(٩) هَلْ أَهْلُ ٱلْكِتَابِ فِي مِصْرَ

(١٠) مَلِكُ ٱلسَّمٰوَاتِ

(١١) أَكَتَبَ ٱلْمَلِكُ رِسَالَةً

(١٢) هَلْ لِلْمَلِكِ ٱبْنٌ

B. *Translate to Arabic :*

(1) He believed in the Quran.

(2) The-people-of-the-scripture [are] in Dâr-es-Salâm.

(3) Has the prince a city ?

(4) Didst thou write the book with the man's pen ?

(5) The sun struck a youth.

(6) Did she not ride ?

(7) Did she believe in a book ?

(8) Have you (Pl.) [any] food ?

(9) Did she write the letter ?

(10) The-day-of-[the]-judgment.

(11) I believed in God's book from the beginning.

(12) I struck [off] the youth's head with the sword.

C. What is a *madda* and what is a *waṣla* ?

(e) Keep on day after day for 15 minutes at a time, long after you have passed on to lessons 22-30. Memorise, memorise! The secret is *READ ALOUD.* You *must* do that.

1. Bismillahi wal-ḥamdu lillāh. ١ – بِسْمِ ٱللهِ وَٱلْحَمْدُ لِلّٰهِ

2. 'Abd-ullâhi wa ra-sûl-ullâh. ٢ — عَبْدُ ٱللهِ وَرَسُولُ ٱللهِ

3. Kataba rasûl-ullâhi risâla. ٣ – كَتَبَ رَسُولُ ٱللهِ رِسَالَةً

4. Kataba rasûl-ullâhi risâlatan ilâ 'abd-il-malik.

٤ – كَتَبَ رَسُولُ ٱللهِ رِسَالَةً إِلَى عَبْدِ ٱلْمَلِكِ

5. Ba'atha rasûl-ullâhi risâlatan ilâ-l-maliki wa wazîrih.

٥ — بَعَثَ رَسُولُ ٱللهِ رِسَالَةً إِلَى ٱلْمَلِكِ وَوَزِيرِهِ

6. Kataba rasûl-ullâhi risâlatan ilâ-bn-il-maliki bi-qalam-il-wazîr. ٦— كَتَبَ رَسُولُ ٱللهِ رِسَالَةً إِلَى ٱبْنِ ٱلْمَلِكِ بِقَلَمِ ٱلْوَزِيرِ

7. Ba'atha rasûl-ullâhi kitâban ilâ-bn-il-malika.

٧— بَعَثَ رَسُولُ ٱللهِ كِتَابًا إِلَى ٱبْنِ ٱلْمَلِكَةِ

8. Ba-'a-that il-malikatu kitâban ilâ rasûl-illah.

٨— بَعَثَتِ ٱلْمَلِكَةُ كِتَابًا إِلَى رَسُولِ ٱللهِ

9. Qaṭa'al-wazîru ra'sa rasûl-il-malik.

٩ – قَطَعَ ٱلْوَزِيرُ رَأْسَ رَسُولِ ٱلْمَلِكِ

10. Yadullâhi ma'al-Jamâ'a. ١٠— يَدُ ٱللهِ مَعَ ٱلْجَمَاعَةِ

Exercise 21B. Re-translate to the Arabic of 21 A.

1. In the name of God and Praise to God! 2. The servant (slave) of God (Abdallah) and God's Apostle. 3. The Apostle of God (i.e. Mohammed) wrote a letter. 4. God's Apostle wrote a letter to the king's servant (slave). 5. The Apostle of God sent a letter to the king and his vizier (minister). 6. The Apostle of God wrote a letter to the king's son with the Vizier's pen. 7. The Apostle of God sent a book (or a writing) to the queen's son. 8. The queen sent a book to the Apostle of God. 9. The wazîr cut off the head of the king's messenger. 10. God's hand is with the company. (A tradition commending unity of action).

Lesson 22.

THE MODEL FORM.

1. For what technical purpose is the form فعل used ?

This root in the *order* of its letters ف ع ل supplies "model" names for the 1st, 2nd, and 3rd letter of *any* root so that we can speak of them technically.

Thus the 1st root letter of any verb is named its ف (Fa)

And „ 2nd „ „ „ „ „ „ „ „ ع (Ain)

And „ 3rd „ „ „ „ „ „ „ „ ل (Lam)

2. This root in its Past Tense, Singular and Plural, must now be memorised perfectly before the student proceeds farther.

Plural	Dual	Singular
فَعَلُوا فَعَلْنَ	فَعَلَا فَعَلَتَا	فَعَلَ فَعَلَتْ
فَعَلْتُمْ فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتَ فَعَلْتِ
فَعَلْنَا	—	فَعَلْتُ

3. Give the Transliteration.

Sing : fa-'a-la fa-'a-lat fa-'al-ta fa-'al-ti fa-'al-tu
Dual : fa'a-lâ fa-'a-la-tâ fa-'al-tumâ
Plur : fa-'a-lû fa-'al-na fa-'al-tum fa-'al-tunna fa-'al-nâ

4. Explain the *constructive* use made of the three radicals ف ع ل

They form a basal "Type-root" (or Model) for all verbs, etc.,

We may add some of the servile letters (49 : 2) to it, and thus get a "form" (which we should call in Algebra a formula) and upon this form we build our derived words. Thus, for example, we add an Alif to the *fa* of the root and get a form فَاعِلٌ which = "one doing" (doer). We can then make hundreds of words on this form. (See Lesson 23). كَاتِبٌ a clerk, and قَاتِلٌ a murderer are both said to be upon the form (or measure) فَاعِلٌ because each one inserts an alif after the فَ (or first radical) of its verb.

5. Is the "Model form" used for verbs, etc. ?

It can be used for *all parts* of speech, thus we say that افتكر to think is Conj.VIII on form افتعل and we say that جَميلٌ handsome, is on the form فعيلٌ

Vocabulary 22.

The man (masc.) *ar-rajulu*	الرَّجُلُ	what ? *mâdhâ*	مَاذا
"man" (the race), *al-insânu*	اَلْإِنْسانُ	why ? *limâdhâ*	لِماذَا
the girls, *al-banâtu*	اَلْبَنَاتُ	there is not	لَيْسَ
the lesson, *ad-darsu*	اَلدَّرْسُ	but (rather), *bal*	بَلْ

Exercise 22a. To English :

(١) هَلْ لِلأَمِيرِ ٱبْنَةٌ

(٢) نَعَمْ لَهُ بِنْتٌ

(٣) أَلَهُ ٱبْنٌ ؟ لاَ : لَيْسَ لَهُ ٱبْنٌ

(٤) هَلْ فَتَحَتْ بِنْتُ ٱلأَمِيرِ ٱلْبَابَ ؟

(٥) لاَ بَلِ ٱلْمَرْأَةُ فَتَحَتْهُ

(٦) هَلْ فَتَحُوهُ ؟ نَعَمْ فَتَحُوهُ

(٧) هَلْ أَوْلاَدُ ٱلشَّيْخِ قَتَلُوا ٱبْنَ ٱلأَمِيرِ

(٨) لِمَاذَا فَعَلُوا ذٰلِكَ ؟

(٩) أَيْنَ ٱبْنَةُ ٱلأَمِيرِ

(١٠) إِبْنَتُهُ مَعَ أُمِّهَا

Exercise 22b. To Arabic :

1. Has the Prince a daughter ?
2. Yes, he has a daughter.
3. Has he a son ? No; he has no son
4. Did the Prince's daughter open the door ?
5. No, but the woman opened it.
6. Did they open it ? Yes; they opened it.
7. Did the Sheikh's children kill the Prince's son ?
8. Why did they do that ?
9. Where [is] the prince's daughter ?
10. His daughter [is] with her mother.

SOME USEFUL ADVERBS, ETC.

here	هُنَا	when ? *(interr:)*	مَتَى
there	هُنَاكَ	when *(conj:)*	لَمَّا
where ? *(interrog:)*	أَيْنَ	then *(conj:)*	ثُمَّ
where *(relative)*	حَيْثُ	very, (much)	جِدًّا
how ? *(interr :)*	كَيْفَ	also, again	أَيْضًا

Self Test Paper 22.

1. What special use is made of the radicals of the root فَعَلَ to do (22 : 4).
2. Write out, from memory فَعَلَ Singular and Plural. (22 : 3)
3. Similarly ضَرَبَ (18 : 1)

Lesson 23.

NOUNS OF AGENT AND OBJECT.

1. How many Parts of Speech are there in Arabic? Three.

The Verb	اَلْفِعْل	al-fi'l
The Noun	اَلْاِسْم	al-ism
The Particle	اَلْحَرْف	al-ḥarf

2. What can اسم (ism) the Arabic Noun, include?

It includes the Substantive, Adjective, Numeral, Personal, Demonstrative and Relative Pronoun, and Participle.

3. How many Classes of Participles are there? Two.

1st. The Noun of Agent, or Active Participle, pronounced is-mul-fâ'il } اِسْمُ ٱلْفَاعِل

2n. The Noun of Object, or Passive Participle, pronounced is-mul-maf'ûl } اِسْمُ ٱلْمَفْعُول

4. Give examples of this Active Participle or Noun of Agent.

one-who-strikes: i.e. a striker	ḍâ-rib	ضَارِبٌ	to strike	ضَرَبَ
one-who-does: a doer, labourer	fâ-'il	فَاعِلٌ	to do	فَعَلَ
one-who-kills: a murderer	qâ-til	قَاتِلٌ	to kill	قَتَلَ
one-who-writes: a writer, clerk	kâ-tib	كَاتِبٌ	to write	كَتَبَ
one-who-dwells: an inhabitant	sâ-kin	سَاكِنٌ	to dwell	سَكَنَ
one-who-is present "Present!" (roll-call)	ḥâ-ḍir	حَاضِرٌ	to come, be present	حَضَرَ
one-silent: silent (*Adj.*)	sâ-kit	سَاكِتٌ	to be silent	سَكَتَ

5. Let us analyse the above words. What do we observe?

We observe that each Noun of Agent is formed from the three Radicals of the simple verb (Past Tense, 3 s.m.) by adding an alif after the fa and placing a kasra under the 'ain of the word. Using the form فَعَلَ we say:— The verb forms its Active Participle (Noun of Agent) upon the form فَاعِل. This last is the word used above (§ 3) in Ism-ul-fâ'il.

6. Give examples of the Passive Participle or Noun of Object.

one-killed : a victim	maq-tûl	مَقْتُولٌ	to kill	قَتَلَ
written : a scripture	mak-tûb	مَكْتُوبٌ	to write	كَتَبَ
mentioned : above-mentioned	madh-kûr	مَذْكُورٌ	to mention	ذَكَرَ
a-thing-chanted : a psalm	maz-mûr	مَزْمُورٌ	to chant or pipe	زَمَرَ
found : present here	mau-jûd	مَوْجُودٌ	to find	وَجَدَ
a-thing-hated : distasteful	mak-rûh	مَكْرُوهٌ	to dislike	كَرِهَ
one shown mercy to: "late Mr. ... ..."	marḥûm	مَرْحُومٌ	to show mercy	رَحِمَ
a-thing-understood: understood	maf-hûm	مَفْهُومٌ	to understand	فَهِمَ
that-is-known : "of course"	ma'-lûm	مَعْلُومٌ	to know	عَلِمَ
which-is-unknown : unknown	maj-hûl	مَجْهُولٌ	to be ignorant of	جَهِلَ
thing-notorious : one famous	mashhûr	مَشْهُورٌ	to divulge, make public	شَهَرَ

7. Analyse the above Arabic words (in col. 3) and deduce our rule for forming the Passive Participle, i.e., the Noun of Object (ism ul-maf-'ûl).

To form this participle, which shows the sufferer of the action, place the letter mîm with fatḥa before the radicals of the triliteral verb (3rd masc past) and a sukûn over the first radical (the Fa of the root) and a wau of prolongation after the second radical. The end of the word takes the tanwîn ḍamma or fatḥa, etc., just like any other noun, for all participles and all adjectives are nouns in Arabic.

8. Why are these Participles given above in a tabular form?

In order that the student may rule them thus into his notebook. But the form of rendering, viz., "one-killed", "that-which-is-known" etc., need not be copied out : it is only given to show how the meaning is reached from the Participle-form.

N.B. One form to a page or 2 pages. Fill up with other examples as you come across them.

Exercise 23a.

(١) هَلِ ٱلبَنَاتُ فَهِمْنَ دَرْسَهُنَّ

(٢) نَعَمِ ٱلدَّرْسُ مَفْهُومٌ جِدًّا

(٣) هَلْ كَاتِبُ ٱلْقَاضِي مَوْجُودٌ هُنَا

(٤) نَعَمْ هُوَ حَاضِرٌ مَعَنَا هُنَا

(٥) هَلْ كَاتِبُ ذٰلِكَ ٱلْكِتَابِ مَشْهُورٌ ؟

(٦) كَلَّا . مَا عَلِمْنَا شَيْئًا عَنْهُ . حَيَاتُهُ مَجْهُولَةٌ

(٧) كِتَابُهُ جَمِيلٌ جِدًّا . مَا ٱسْمُهُ ؟ إِسْمُهُ «أَصْلُ ٱلْكَوْنِ»

(٨) مَاذَا كَتَبَ عَنْهُ ؟ كَتَبَ عَنْ كُلِّ شَيْءٍ

(٩) هَلِ ٱلْكِتَابُ مَطْبُوعٌ عَلَى وَرَقٍ ؟ (١٠) مَعْلُومٌ

Exercise 23b.

1. Have the girls understood their lesson ?
2. Yes; the lesson is very well understood.
3. Is the judge's clerk present here ?
4. Yes; he is present with us here. (See 24 : 6).
5. Is the writer of that book famous ?
6. Not at all (or, No). We know (have known) nothing about him. His life is unknown (=He's a mystery).
7. His book is very fine. What is its name ? Its name is "The Origin of the Universe".
8. What did he write about ? (*lit.* What ? he wrote about it ?) He wrote about everything.
9. Is the book printed on paper ? 10. Of course.

5. But is the Arabic Verb كَانَ used as in the English?
Not exactly; we do not generally use its present tense.

6. What often takes its place?
In Semitic languages the Subject and Predicate are written, but the *Copula* "is" is *not* written. This makes no difficulty, for the student very quickly uses the oriental form of speech. Example: "I [am] writing أَنَا كَاتِب — أَنَا is the separate pronoun "I" (see Lesson 25), and kâtib is the-one-who-is-writing, but it can also be read simply "writing" or "writer", while the copula "am" is *not written at all.*

I [am] killing; or, I [am] a murderer — أَنَا قَاتِلٌ

Thou [art] dwelling: or, thou [art] a dweller — أَنْتَ سَاكِنٌ

The man [is] nice (*i.e.*, a "bonhomme") — اَلرَّجُلُ طَيِّبٌ

The Pasha [is] a good (pious) man — البَاشَا رَجُلٌ صَالِحٌ

(Words not expressed in Arabic are put into *square* brackets; those in round brackets are explanatory words.)

7. What of the adjective in the last example?
The *rule of Syntax* concerning Adjectives is: The Adjective *follows its Substantive* and is of the same gender, number and case, being defined by ال when its substantive is, or receiving tanwîn if it does.

8. Does this omission of the Copula apply to the Past Tense?
No; (*in Arabic*) to the Present only. In the past we use كَانَ

9 IMPORTANT RULE OF SYNTAX: When any part of the verb كَانَ is used in a sentence, it causes the predicate (*if* one is expressed) to take fat-ḥa, while the *subject* retains its ḍamma

Examples: The man was honourable — كَانَ ٱلرَّجُلُ شَرِيفًا

The woman was honourable — كَانَتِ ٱلْمَرْأَةُ شَرِيفَةً

Thou wast near to the village — كُنْتَ قَرِيبًا مِنَ ٱلْبَلَدِ

I was far (off) — كُنْتُ بَعِيدًا

They had bread (= there was bread to them) — كَانَ لَهُمْ خُبْزٌ
N.B. "Bread" is *Subject* here, not Predicate.

10. The word كَلِمَةٌ when it literally means "a word," takes a feminine form of the verb, but when it means LOGOS ("THE WORD") which is Masculine, then it may take the Masculine, as in Home Exercise 25 c, on page 65.

Self Test 24.

1. Write out (from memory) the Past Tense of كَانَ (24 : 3).
2. What happens to the copula "is" in Arabic? (24 : 6).

Vocabulary 24.

Jesus, *Yasû'u*	يَسُوعُ	generous	كَرِيمٌ	glory, *majd*	مَجْدٌ
owner, *sâḥib*	صَاحِبٌ	O men,	يَا رِجَالُ	thanks, *shukr*	شُكْرٌ

Exercise 24a. To English:

(١) اَلْمَلِكَةُ طَيِّبَةٌ

(٢) اَللّٰهُ كَرِيمٌ

(٣) اَلدَّرْسُ مَفْهُومٌ

(٤) اَلْكَاتِبُ مَعْلُومٌ

(٥) هَلْ صَاحِبُ ٱلْكِتَابِ مَشْهُورٌ

(٦) يَسُوعُ ٱبْنُ ٱللّٰهِ

(٧) أَيْنَ كُنْتُمْ يَا رِجَالُ

(٨) كُنَّا مَعَ رَسُولِ ٱللّٰهِ

(٩) اَلْمَجْدُ لِلّٰهِ

(١٠) اَلشُّكْرُ لِلْأَمِيرِ

Exercise 24b. To Arabic:

(1) The queen [is] good (or, a good one).
(2) God [is] generous.
(3) The lesson [is] understood.
(4) The writer is [well] known.
(5) [Is] The-owner-of-the-book famous?
(6) Jesus is the Son of God.
(7) Where have you been, O men?
(8) We were (or, have-been) with God's Apostle (messenger).
(9) Glory [be] to God.
(10) Thanks to the prince.

Lesson 25. *PERSONAL PRONOUNS.*

1. What is the Arabic word for a Personal Pronoun?
ضَمِيرٌ Ḍamîr which forms its plural ضَمَائِرُ Remember that all Pronouns and Adjectives are treated as *Nouns* in Arabic.

2. What is the *case* of the Personal Pronouns?
They are generally called "Separate" or "separable" Pronouns, because they stand alone as separate words. These are *Nominative* Case, being Subject of the sentence.

3. Give the Separate Pronouns.

هُنَّ هُمْ	هُمَا	٣ — هُوَ هِيَ
أَنْتُنَّ أَنْتُمْ	أَنْتُمَا	٢ — أَنْتَ أَنْتِ
نَحْنُ	—	١ — أَنَا

4. Memorise, reading the Roman transliteration from left to right (Anâ is pronounced ana, not anâ).
Singular Pronouns: huwa, hiya—anta, anti—anâ.
Dual Pronouns: humâ, antumâ.
Plural Pronouns: hum, hunna—antum, antunna—naḥnu.

5. How do we express the Accusative and Genitive Cases?
By the use of the Pronominal affix (See Lesson 14 and 18 : 5).

6. Two *Interrogative Pronouns* may well be learned here: these are مَنْ and مَا. Each is usually followed by a personal pronoun of suitable number. (Revise here 24 : 6)

Exs: Who art thou? مَنْ أَنْتَ

Who is the writer? مَنْ هُوَ ٱلْكَاتِبُ (or مَنِ ٱلْكَاتِبُ)

What is thy name? مَا ٱسْمُكَ

What is the chief purpose of man? مَا هِيَ غَايَةُ ٱلْإِنْسَانِ ٱلْعُظْمَى

What is the origin of the universe? مَا هُوَ أَصْلُ ٱلْكَوْنِ

7. The word فُلَانٌ (fem. فُلَانَةُ) is used as the equivalent of our expression "so-and-so". As an Adj. فُلَانِيٌّ may be used.

EXAM. PAPER 25

(To be sent up for correction).

A. To English :

١. كِتَابِي كَانَ مَوْجُوداً هُنَا . أَيْنَ هُوَ

٢. كُنْتُ مَعَ فُلَانٍ

٣. صَاحِبُ ٱلْقُرْآنِ رَسُولُ ٱللهِ

٤. هُوَ رَجُلٌ جَمِيلٌ (هُوَ جَمِيلٌ)

٥. هُمْ رِجَالُ ٱللهِ

٦. سَكَنَّا فِي مَدِينَةِ ٱلنَّبِيِّ

B. To Arabic.

1. She is a good (pious) woman.
2. I was near my village.
3. My village is near the town.
4. You are a nice ("hail-fellow-well-met") man.
5. Did you know the murderer and the victim ?
6. Where is my book ?

C. Explain the difference between كَانَ الرَّجُلُ شَرِيفاً and كَانَ مَعَنَا رَجُلٌ شَرِيفٌ Why the difference in the case of شريف ?

Exercise 25c. (Correct at home).

فِي ٱلْبَدْءِ كَانَ ٱلْكَلِمَةُ وَٱلْكَلِمَةُ كَانَ عِنْدَ ٱللهِ وَكَانَ ٱلْكَلِمَةُ ٱللهَ. هٰذَا كَانَ فِي ٱلْبَدْءِ عِنْدَ ٱللهِ

Exercise 25d. Translate to Arabic St. John 1 : 1, 2.

Lesson 26. المضارع

1. What are the two chief divisions of tense-forms in Arabic ?
The Past and the Present-future. And whilst Past tense-forms can be used for any past action, whether represented in English by Simple Past (Preterite) Tense or by "Perfect" Tense, the Future tense-forms can be used both for an action still to be performed in the future (i.e., our English *Future* Tense); and for an action already in progress and continuing into the future (that is to say our English *Present* Tense).
And so the Arabic Future forms we will designate as *"Present-Future."* As a rule the Arabic "Present-Future" form expresses a *Present* Tense, and we shall see, later, that an additional prefix will be employed to represent a *Future* Tense. Some call this the Imperfect Tense. But the absolutely sure name for it is its original Arabic one, *Al-Muḍâri'u* اَلْمُضَارِعُ

2. Give the Present-Future Forms (Singular) of the Model-form.

He will do	yaf-'a-lu	يَفْعَلُ	3 m.
She will do	taf-'a-lu	تَفْعَلُ	3 f.
Thou (m.) wilt do	taf-'a-lu	تَفْعَلُ	2 m.
Thou (f.) wilt do	taf-'a-lì-na	تَفْعَلِينَ	2 f.
I will do	af-'a-lu	أَفْعَلُ	1

3. What do we notice here ?
That whilst the person-forms *follow* the verb root in Past Tense, they come *before* it in the Present-Future forms. That is to say, the action which is finished and *past* places the formative person-mark *after* its verb form : whilst the action that is *not* in the past but in the *future* (or continuing from present into future) places its person-mark before the full verb form. Past Tense person-marks may thus be called "Afformatives"; Future (and Present-Future) may be called "Preformatives." (It should be noted, however, that in *taf'alîna* there is *an affix as well as a prefix*).

4. Give the Singular of المضارع of مَنَعَ to hinder or prohibit. We follow the Model-form فَعَلَ يَفْعَلُ precisely.

He (does or) will prohibit	yam-na-'u	يَمْنَعُ	3 m.
She „ „ „ „	tam-na-'u	تَمْنَعُ	3 f.
Thou (m.) dost or wilt prohibit	tam-na-'u	تَمْنَعُ	2 m.
Thou (f.) „ „ „ „	tam-na-'îna	تَمْنَعِينَ	2 f.
I (do) or will prohibit	am-na-'u	أَمْنَعُ	1

5. Mention a few verbs for conjugating on this exact model.

to gather	جَمَعَ يَجْمَعُ	to open	فَتَحَ يَفْتَحُ
to raise	رَفَعَ يَرْفَعُ	to go	ذَهَبَ يَذْهَبُ
to praise	مَدَحَ يَمْدَحُ	to appoint	جَعَلَ يَجْعَلُ

6. Why the past and present-future side by side? That is the plan followed in the dictionary, and the student is from now henceforth to take a separate page in his vocabulary note-book for every variation of the type-root فَعَلَ يَفْعَلُ that we give as a new "form", and every new root must be entered thus:

Meaning	المضارع	الماضي	فَعَلَ يَفْعَلُ .
to raise	يَرْفَعُ	رَفَعَ	
to open	يَفْتَحُ	فَتَحَ	
to ask	يَسْأَلُ	سَأَلَ	

7. What is the difference between مَاذَا and ما (Interr:)?

ما is used (interr:) before a noun, مَاذَا before a verb. *Examples:*

What is his name? ما اسمه   What hinders? ماذا يمنع

SOME ADVERBIAL PREPOSITIONS.

N.B.—These are really (Antecedent) Construct Nouns in *Accusative Case*. The consequent is, of course, in the Genitive.

after...	بَعْدَ	behind...	وَرَاءَ	above...	فَوْقَ
between...	بَيْنَ	behind...	خَلْفَ	beneath...	تَحْتَ
with, at...	عِنْدَ	before...	قَبْلَ	in front of...	أَمَامَ

But when they are used as Adverbs, not Prepositions, and stand alone, then the final vowel of most of them is damma

where (*rel. adv.*)	حَيْثُ	below (*adv.*)	تَحْتُ	above (*adv.*)	فَوْقُ

Exercise 26a. To English :

(١) يَفْتَحُ ٱلْبَابَ أَمَامَ ٱلْبَيْتِ

(٢) تَرْفَعُ ٱلْمَلِكَةُ ٱلسَّيْفَ

(٣) اَلدُّخُولُ مَمْنُوعٌ

(٤) مَاذَا يَمْنَعُكَ

(٥) مَا ٱلْمَانِعُ؟

(٦) اَلْغُلَامُ مَمْدُوحٌ

(٧) أَذْهَبُ إِلَى بَيْتِي

(٨) تَذْهَبِينَ إِلَى بَيْتِكِ

(٩) لِمَاذَا لَا تَفْتَحِينَ ٱلْبَابَ

(١٠) تَحْتَ ٱلْأَرْضِ

Exercise 26b. To Arabic :

1. He opens the door (gate) in front of the house.
2. The queen raises the sword.
3. Entrance [is] forbidden.
4. What hinders you?
5. What [is] the hindrance ?
6. The boy (youth) [is] praised (commended).
7. I am going (or, I go) to my house.
8. Thou (f.) goest to thy house.
9. Why do you (f.s.) not open the door ?
10. Under the earth.

The girls attend (go to) the school	تَحْضُرُ ٱلْبَنَاتُ ٱلْمَدْرَسَةَ
Do they (f) understand the meaning of their lessons?	هَلْ يَفْهَمْنَ مَعْنَى دُرُوسِهِنَّ
They do not understand their (its) meaning.	لَا يَفْهَمْنَ مَعْنَاهَا

7. Write out جَمَعَ *to collect,* in full:

يَجْمَعْنَ	يَجْمَعُونَ	يَجْمَعَانِ تَجْمَعَانِ	تَجْمَعُ	يَجْمَعُ
تَجْمَعْنَ	تَجْمَعُونَ	تَجْمَعَانِ	تَجْمَعِينَ	تَجْمَعُ
نَجْمَعُ		—	أَجْمَعُ	

Self Test 27.

(1) Write out the Plural of يَجْمَعُ (27 : 7).

(2) Write some examples of the Rule of Syntax (27 : 6).

Exercise 27a.

(١) لَمَّا يَنْظُرُونَنَا نَذْهَبُ إِلَيْهِمْ

(٢) يَكْتُبْنَ كِتَابًا وَيَجْهَلْنَ مَعْنَاهُ

(٣) ثُمَّ يَمْدَحْنَ عَمَلَهُنَّ

(٤) نَمْنَعُهُنَّ مِنْ ذٰلِكَ

(٥) كَيْفَ تَمْنَعُهُنَّ

(٦) أَجْمَعُ كُتُبَهُنَّ كُلَّهَا

(٧) أَعْلَمُ جَمِيعَ دُرُوسِي

(٨) نَسْأَلُكِ عَنْ دُرُوسِكِ

(٩) أَتَفْهَمُ ٱلْبَنَاتُ مَعْنَاهَا

(١٠) اَلْبَنَاتُ يَفْهَمْنَ مَعْنَاهَا

Exercise 27b.

(1). When they see us, we will go to them.

(2). They (f.) write a book and are ignorant of its meaning.

(3). Then they (f.) praise their work!

(4). We will prevent them (f.) from [doing] that.

(5). How wilt thou prevent them (f.)?

(6). I will collect their books, all of them.

(7). I know all my lessons.

(8). We will ask thee (f.) about thy lessons.

(9). Do the girls understand their (its) meaning?

(Sing. *Fem.* pronoun to represent the Broken Plural of inanimate object)

(10). The girls [do] understand their meaning.

Lesson 28.—*FUTURE.*

1. How may we distinguish *Future* Time?

   To the ordinary Present-Future Tense (al-muḍâriʿ) we prefix one of two prefixes: either the letter س with fatḥa, which is a prefix only and forms a part of the verb; or the separate word سوف saufa.

2. What do سَ and سَوْفَ mean?

   سَ denotes "in the future," and may be paraphrased as "soon."

   It is probably abbreviated from the old word سَوْفَ which now denotes "in the distant future."

3. Give the tense with future meaning, "He will swim."

سَيَسْبَحُونَ سَيَسْبَحْنَ	سَيَسْبَحَانِ سَتَسْبَحَانِ	سَيَسْبَحُ سَتَسْبَحُ
سَتَسْبَحُونَ سَتَسْبَحْنَ	سَتَسْبَحَانِ	سَتَسْبَحُ سَتَسْبَحِينَ
سَنَسْبَحُ	—	سَأَسْبَحُ

4. Give similarly, the Quranic phrase concerning unbelievers who stop their ears now ("They shall know later," etc.) This word is seldom met with outside the Qu'ran.

سَوْفَ يَعْلَمُونَ سَوْفَ يَعْلَمْنَ	سَوْفَ يَعْلَمُ سَوْفَ تَعْلَمُ
سَوْفَ تَعْلَمُونَ سَوْفَ تَعْلَمْنَ	سَوْفَ تَعْلَمُ سَوْفَ تَعْلَمِينَ
سَوْفَ نَعْلَمُ	سَوْفَ أَعْلَمُ

5. What are AA or fatḥa fatḥa verbs? Give a few.

   These are verbs on the form فَعَلَ يَفْعَلُ which do not take ḍamma or kasra with the ʿ*ain* of the Present-Future tense. Enter up the following in your vocabulary-book under those given in Lesson 26:—

to sow	زَرَعَ يَزْرَعُ
to fascinate, charm, bewitch	سَحَرَ يَسْحَرُ
to transcribe (a Ms.) or, to abrogate (supersede a law)	نَسَخَ يَنْسَخُ

to make (manufacture)	صَنَعَ يَصْنَعُ
to pardon (forgive)	صَفَحَ يَصْفَحُ cp غَفَرَ Imp = pardon
to overcome	قَهَرَ يَقْهَرُ
to intercede	شَفَعَ يَشْفَعُ
to be useful to	نَفَعَ يَنْفَعُ

Apply the Forms of Lesson 23 to these verbs.

This is quite feasible to the student, but some words thus formed may be "artificial," and not heard in actual use : we, therefore, propose to indicate several most useful actual expressions in quite common use. We give the etymological meaning to show *how* it was derived, but also the technical modern use of the word.

Modern meaning	Etymologically	Noun of A. or Obj.	Verb
a victor	an-overcomer	قَاهِرٌ	قَهَرَ
"the victorious city" (the word corrupted to CAIRO)	the-one-over-coming (f)	اَلْقَاهِرَةُ	قَهَرَ
a chapter or verse which super sedes (a former one)	abrogating	نَاسِخٌ	نَسَخَ
a verse آيَة abrogated (by a later one)	abrogated	مَنْسُوخٌ	نَسَخَ
a maker, manufacturer	one-making	صَانِعٌ	صَنَعَ
manufactured (artificial)	thing-made	مَصْنُوعٌ	صَنَعَ
manufactures *(reg. fem. plu.)*	things-made	مَصْنُوعَاتٌ	صَنَعَ
a magician, a sorcerer	a-charmer	سَاحِرٌ	سَحَرَ
a person bewitched	one-charmed	مَسْحُورٌ	سَحَرَ
useful, beneficial	benefitting	نَافِعٌ	نَفَعَ
thing-sown, crop	sown	مَزْرُوعٌ	زَرَعَ

Vocabulary 28.

an hour	سَاعَةٌ	to hear	سَمِعَ يَسْمَعُ
Pl. of	عِبَادٌ — عَبْدٌ	coming *(fem.)*	آتِيَةٌ

Exercise 28a. (Look at 28b. for any unknown word, but "thy two ears," will come in Lesson 48.)

(١) سَوْفَ لَا تَنْفَعُهُمْ آلِهَتُهُمْ (٢) سَأَحْضُرُ إِلَيْكَ بَعْدَ سَاعَةٍ

(٣) يَمْنَعُ ٱللّٰهُ صَلَاتَهُمْ إِلَى آلِهَتِهِمْ (٤) يَسْمَعُ ٱللّٰهُ إِلَى صَلَاةِ عِبَادِهِ

(٥) أُذْنَاكَ تَسْمَعَانِ كَلِمَةً خَلْفَكَ (٦) سَيَسْأَلُونَكَ عَنِ ٱلْآلِهَةِ

(٧) مَصْنُوعَاتُ القَاهِرَةِ قَلِيلَةٌ لٰكِنْ هِيَ (لٰكِنَّهَا) نَافِعَةٌ

(٨) كَانَتِ ٱلْآيَةُ مَنْسُوخَةً

(٩) سَكَنَ القَاضِي هُنَا أَمَامَ بَيْتِ ٱلنَّبِيِّ

(١٠) المَزْرُوعَاتُ فِي مِصْرَ طَيِّبَةٌ جِدًّا

Exercise 28b.

1. Their gods (deities) will not benefit them [later on].
2. I will come to you after an hour.
3. God forbids (prevents) their prayer to their gods
4. God listens to the prayer of His servants.
5. Thy ears hear a word behind thee.
6. They will ask thee about the gods (deities, or idols).
7. The manufactures (manuf: articles) of Cairo are few, but they are useful.

   (Put "few" in fem. sing. *i.e.,* ة because *inanimate things* (Neuter Gender) *are thought of* as *fem. sing.* and thus the predicate is fem. sing.)
8. The verse was abrogated.
9. The judge resided here in front of the prophet's house.
10. The crops (sown) in Egypt are *very* good.

Lesson 29.—"*MOODS.*"

1 In what "Mood" is the verb already studied?
The verb studied in Lessons 26-28 is in the *Indicative* Mood, or the "Mood of Simple Assertion" (as in English). Nothing has been conditioned; a simple direct assertion has been made.

2. What other Moods are there?
   (a) Subjunctive, ex. "In-order-to go"; "that he may go.
   (b) Jussive (Command) "Let him go!"
   (Imperative formed from the Jussive). "Go."
   (c) Energetic (or Emphatic). "Verily he will (surely) go."
   As the last-mentioned is of little importance to us at this stage, it will be postponed until Lesson 128 (*i.e.* after the Weak Verb).

3. What are these Moods called in Arabic?
"States." Each of the Indicative, Subjunctive and Jussive has a distinctive vowel-mark, which may be compared with the vowel used in each of the three cases of the Noun. The kasra is not used with the Verb, its place being taken by the sukûn: the ḍamma and the fatḥa, however, are used in both Verb and Noun, and *the very Arabic word for Nominative Case is that for Indicative Mood,* similarly, *the term for Objective Case is that for Subjunctive Mood.*

4. Learn the following table:

English Name	Vowel	Arabic Name	English Name	Vowel	Arabic Name
Indicative	ـُ	مَرْفُوعٌ	Nominative	ـُ	مَرْفُوعٌ
Subjunctive	ـَ	مَنْصُوبٌ	Accusative	ـَ	مَنْصُوبٌ
Jussive	ـْ	مَجْزُومٌ	Genitive	ـِ	مَجْرُورٌ

5. We said in Lesson 26 that the Proper Arabic name for the Present-Future (Imperfect) Tense is اَلْمُضَارِعُ Now this word means "that-which-resembles," and here we see *how it resembles,* viz., while the Past Tense is *Indeclinable,* this Present Tense is declinable, *i.e.,* it can be declined by the use of the case-vowels ـُ ـَ ـْ as the Noun can be declined by ـُ ـَ ـِ so it *resembles* the Noun; but Past Tense always ends in fatḥa.

6. How can اَلْمُضَارِعُ Tense be negated ?

By the simple negative particle لَا which has no effect whatever upon the case-vowel. Ex. "He will (does) not ask."

لَا يَسْأَلُونَ لَا يَسْأَلْنَ	لَا يَسْأَلَانِ لَا تَسْأَلَانِ	لَا يَسْأَلُ لَا تَسْأَلُ
لَا تَسْأَلُونَ لَا تَسْأَلْنَ	لَا تَسْأَلَانِ	لَا تَسْأَلُ لَا تَسْأَلِينَ
لَا نَسْأَلُ	—	لَا أَسْأَلُ

7. What is the Past Tense called? It is called الْمَاضِي (al-Mâḍi) which is an Active Participle meaning "that-which-passes".

Self-Test 29.

(1) Give a list of Arabic Moods, or States (29 : 1, 2).

(1) Explain and illustrate the statement that "The imperfect Tense *resembles* the noun in its declension" (29 : 5).

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to inform (Conj. IV) أَخْبَرَ يُخْبِرُ | to reap حَصَدَ يَحْصِدُ

Exercise 29a.

(١) لِمَاذَا لَا يَسْأَلُونَهُ

(٢) لَا يَنْظُرُونَ إِلَيَّ

(٣) لَا يَعْرِفَانِ ٱلْمُعَلِّمَ

(٤) اَلصَّالِحَةُ تَرْفَعُ ٱلصَّلَاةَ

(٥) أَيْنَ كُنْتِ

(٦) كُنْتُ سَاكِنَةً فِي ٱلْقَاهِرَةِ

(٧) هَلِ ٱلرَّجُلُ صَالِحٌ

(٨) اَلرَّجُلُ كَانَ صَالِحًا

(٩) يَسْمَعَانِ وَلَا يَفْعَلَانِ شَيْئًا

(١٠) يَزْرَعَانِ وَلَا يَحْصِدَانِ

Exercise 29b.

(1) Why do they not ask him?

(2) They do not look at me.

(3) They (two) do not know [the teacher.

(4) The pious woman offers [prayer.

(5) Where hast thou (f) been ?

(6) I was dwelling (f) in Cairo.

(7) Is the man pious (good) ?

(8) The man was good.

(9) They (two) hear and do nothing (not a thing).

(10) They sow and (but) do not reap.

Lesson 30.

SUBJUNCTIVE. المنصوب

1. Revise the Introduction to the Moods in Lesson 28. How may we know *when* to write the verb as "Manṣûb" (Subjunctive)? There are certain particles which affect the verb in this particular manner. A very full list of particles with their governing actions will be studied later on. The following nine Subjunctive particles are to be memorised now.

Action	Meaning	Particle
Present-Future, takes subjunctive after it	to (that)	أَنْ
,, ,, ,, ,, ,,	in order to	كَيْ
,, ,, ,, ,, ,,	,, ,, ,,	لِ
,, ,, ,, ,, ,,	,, ,, ,,	لِكَيْ
Subjunctive but distinctly future negative	not (in future)	لَنْ
Subjunctive but with negative force	in order not	لِكَيْلا
Subjunctive = لِ أَنْ لَا	lest	لِئَلَّا
Answers the particle إِنْ "What if?"	in that case	إِذَنْ
Subjunctive حَتَّى أَنْ = حَتَّى	until	حَتَّى

2. Give particular examples of their use.

(a) أَنْ is the word which can be paraphrased "that" or simply "to". It has the meaning of desire to do (or, doing) an action. Learn this phrase يُرِيدُ أَنْ يَذْهَبَ (he wishes to go, *i.e.* that he may go) أُرِيدُ أَنْ أَذْهَبَ "I wish to go"; أُرِيدُ أَنْ أَزُورَكَ "I wish to visit you" (= that I visit you). *Note the paraphrase.*

(b) لَنْ means "not," but in the future. The *present* "not" is لا which has no influence upon the Present-Future.

لا يَذْهَبُ وَلَنْ يَذْهَبَ "He does not, and he will not go in the future".

لَنْ = لَا أَنْ = لَا يَكُونُ أَنْ = it will not happen that...

6. Examples of the paraphrase of أَنْ : خَيْرٌ لَكُمْ أَنْ نَذْهَبَ It is good for you that we go (= Our going is good for you). خَيْرٌ لِي أَنْ أَذْهَبَ It is good for me to go. (for me to go = *that* I go = my going). (This word خَيْرٌ is the word used in the equivalent for "thank you" كَثَّرَ خَيْرَكَ "May [God] increase thy good").

7. Always use لِ or لِكَيْ as in حَضَرَ لِكَيْ يَأْكُلَ to express "in order to" (eat), or "for the purpose of" (eating). (See 2.c.)

Self Test 30. (1) What is the difference between أن تذهبوا and لكي تذهبوا (30 : 6, 7).

Exercise 30a.

(١) أُرِيدُ أَنْ آكُلَ

(٢) لِئَلَّا تَدْخُلُوا فِي تَجْرِبَةٍ

(٣) لِي طَعَامٌ لِآكُلَ

(٤) أَنْ تَصُومُوا خَيْرٌ لَكُمْ

(٥) جَاءَ يَسُوعُ لِيُخَلِّصَ الإِنْسَانَ

(٦) لَنْ يَجُودَ الْبَخِيلُ

(٧) لَا نُرِيدُ أَنْ نَزُورَكَ الْيَوْمَ

(٨) أَلَّا يَسْجُدُوا لِلّٰهِ

(٩) ذَهَبُوا لِيَزُورُوهَا

(١٠) يُرِيدُ أَنْ يَزُورَكَ دَائِمًا

Exercise 30b.

1. I wish to eat.
2. "Lest ye enter into temptation"
3. I have food to eat.
4. "To fast is good for you".
5. Jesus came [in order] to save man.
6. "The miser will never be generous". (Proverb).
7. We do not wish to (that we) visit you to-day.
8. "That they should not worship *(lit.* bow down to) God."
9. They have gone to (in-order-to) visit her.
10. He wishes to (= that he may) visit you always.

N B. Before answering Exam. Paper 30 learn the phrases at the head of page 81.

EXAMINATION PAPER 30.

١ *To English :*

(١) بِسْمِ ٱللهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ (٢) هٰذَا مِنْ فَضْلِ رَبِّي

(٣) لَا يَرْفَعُونَ ٱلصَّلَاةَ لِلهِ

(٤) سَتَذْهَبُ ٱلْبِنْتُ إِلَى أُمِّهَا

(٥) مَاذَا تَكْتُبِينَ عَلَى ٱلْكِتَابِ

(٦) سَوْفَ نَعْلَمُ كُلَّ شَيْءٍ

(٧) أَخَذُوهُ عَنِ ٱلْقُرْآنِ (٨) لَا يَفْهَمْنَ ذٰلِكَ

(٩) لِمَاذَا لَا يَمْنَعُونَهَا مِنْ دُخُولِ ٱلْمَدْرَسَةِ

(١٠) حَضَرَ ٱلْكَاتِبُ لِكَيْ يَكْتُبَ ٱلرِّسَالَةَ

٢. *To Arabic :*

(1) [In order] that the writer (f) may write her name.

(2) The charmer (magician) will fascinate (charm) the queen of Egypt.

(3) I wish to know the name of a book, please.

(4) The "People of the Scripture" are in Egypt.

(5) Do your (fem. pl.) children go to school?

(6) I wish to visit you *(sing:)* continually.

(7) This is from the favour of my Lord.

(8) The miser will never be liberal.

(9) They have gone to (in order to) eat.

(10) Thou art from Egypt, we are from the tribe of Quraish and they are from Al-Hind (India).

٣. *Answer these questions :*

(1) State the rule for forming the Noun of Object (Pass. Part).

(2) Form both Active and Passive Participles (giving) their meaning) from the verbs مَنَعَ نَسَخَ صَنَعَ

Lesson 31.

"Eye, Voice, Ear" Exercise.

Rules as before (see Lesson 21). Memorise one or two sentences at a time, day by day; then keep up the whole. Sentences 1—4 are the opening ones of the Quran, 5 and 6 the "Creed".

١ — بِسْمِ ٱللهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

٢ — اَلْحَمْدُ لِلّٰهِ رَبِّ ٱلْعَالَمِينَ

٣ — اَلرَّحْمٰنِ ٱلرَّحِيمِ

٤ — مَالِكِ يَوْمِ ٱلدِّينِ

٥ — أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا ٱللهُ

٦ — وَمُحَمَّدٌ رَسُولُ ٱللهِ

٧ — آمَنْتُ بِٱللهِ وَحْدَهُ

٨ — آمَنْتُ بِٱللهِ وَبِرُسُلِهِ وَبِكُتُبِهِ

٩ — هَلْ قَرَأْتَ سُورَةَ «ٱلْفَاتِحَةِ» نَعَمْ قَرَأْتُهَا

١٠ — أَيُوجَدُ فِي سُورَةِ «ٱلْبَقَرَةِ» نَاسِخٌ وَمَنْسُوخٌ؟ ٱللهُ أَعْلَمُ

Exercise 31b. To Arabic:

1. In the name of God, the Compassionate, the Merciful
2. Praise [be] to God, the Lord of the Worlds:
3. The Compassionate, the Merciful:
4. The Owner (Ruler) of the Day of Judgment.
5. I bear witness that [there is] no Deity but God.
6. And Mohammed [is] the Apostle of God.
7. I believe (have believed) in God alone.
8. I believe (have believed) in God and His Apostles, and His Scriptures.
9. Hast thou read Chapter "The Opening One"? Yes, I have.
10. Is there found in Chapter "The Cow" an abrogater and an abrogated [verse]? God knows (*lit.* God is more-knowing).

ADVERBIAL PHRASES.

Had it been	لَوْ كَانَ	Of thy favour (please)	مِنْ فَضْلِكَ
Except for (had not)	لَوْلَا	Of his favour	مِنْ فَضْلِهِ
For ever *(after neg.* never)	أَبَدًا	Instead of...	عِوَضًا عَنْ
Continually	دَائِمًا	In spite of ...	رَغْمًا عَنْ
Immediately	حَالًا	For example	مَثَلًا
Sometimes	بَعْضَ ٱلأَوْقَاتِ	Exactly	تَمَامًا

Lesson 32. المجزوم

1. Revise the Introduction to Moods in Lesson 29. What is the "Mood of Command" or Jussive?
   It is that which expresses the idea—"Let him go! let her go!, let them go!." It generally has the particle لِ of the Jussive prefixed to it. This lam takes kasra, and the verb is then apocopated, (i.e. the nûn rejected) in the 2nd Sing. Fem., all the Duals, and the 2nd and 3rd Masc. Plural.
2. Why is the nûn not cut off from the 3rd and 2nd *Feminine* Plural also?
   Because its retention is necessary to show the gender.
3. What happens if there is no nûn, as in 3rd masc. sing.?
   The vowel is then replaced by sukûn, or *jazma,* and the verb is said to be majzûm or marked by jazma (29 : 4).
4. Give the 3rd Person Sing, Dual and Plural of this Jussive or Mood of Command.

لِيَذْهَبْنَ	لِيَذْهَبُوا	لِيَذْهَبَا	لِتَذْهَبْ	لِيَذْهَبْ
Let them (f) go!	let them go!	let them (2) go	let her go!	let him go!

N.B. "let," in this case, has almost the meaning of "must".

they (f) must go!	they must go!	they (2) must go!	she must go!	he must go!

5. This lâm, called in Arabic "lâm-ul-amr" i.e. the lâm of command, usually takes kasra (we said) and *apocopates* the verb. But suppose it is preceded by فَ (then or therefore) ? ?
It may then be marked by sukùn, thus : then let him go فَلْيَذْهَبْ
Note:—Carefully distinguish it from the other lâm, meaning "in order to", which we learned in Lesson 30 : 7 and 2c.

6. May the Jussive take all persons ?
Yes, all. (We have used the word "Jussive" to accustom the student to this old-fashioned Latinised word in case he should ever be asked to define it. Better to call it المجزوم).
When we use a conditional sentence, (especially in condensed epigrammatic wisdom for which Arabic proverbs are famous) we write this form. "Knock, and-it-shall-be-opened to-you" takes three words in Arabic اِقْرَعُوا يُفْتَحْ لَكُمْ (second verb is passive). اُطْلُبُوا تَجِدُوا seek, ye shall find.

7. Are there any other particles causing the verb to be مَجْزُوم
Yes, many ; but they will receive detailed attention in SYNTAX, Lesson 193. A really common every-day one is لَمْ (not)

8. Give all the persons of لَمْ يَفْتَحْ (he did not open .

٣ —	لَمْ يَفْتَحْ لَمْ تَفْتَحْ	لَمْ يَفْتَحَا لَمْ تَفْتَحَا	لَمْ يَفْتَحُوا لَمْ يَفْتَحْنَ
٢ —	لَمْ تَفْتَحْ لَمْ تَفْتَحِي	لَمْ تَفْتَحَا	لَمْ تَفْتَحُوا لَمْ تَفْتَحْنَ
١ —	لَمْ أَفْتَحْ	—	لَمْ نَفْتَحْ

9. Surely it cannot mean "he did not open" ?
But it does mean that ! Learn this curious rule : The particle لَمْ not only negates the action of the verb but also converts the present to *past time*. (In Hebrew *c.f.* vav conversive).

لَمْ يَذْهَبُوا they did not go = مَا ذَهَبُوا

لَمْ تَسْأَلُونِي ye did not ask me = مَا سَأَلْتُمُونِي (*c.f.* 34 : 6).

10. Give all the persons of لِيَخْرُجْ "let him go out"

لِيَخْرُجُوا لِيَخْرُجْنَ	لِيَخْرُجَا لِتَخْرُجَا	لِيَخْرُجْ لِتَخْرُجْ
لِتَخْرُجُوا لِتَخْرُجْنَ	لِتَخْرُجَا	لِتَخْرُجْ لِتَخْرُجِي
لِنَخْرُجْ	—	لِأَخْرُجْ

11. Can the Imperative be formed from the 2nd Person Jussive? Certainly, that is how it is derived. Remove any particle and also the preformative تَ and supply an alif vowelled as needed (but with a waṣla when preceded by other words in a sentence). We then get the Imperative thus:

اُخْرُجُوا اُخْرُجْنَ	اُخْرُجَا	اُخْرُجْ اُخْرُجِي
اِفْتَحُوا اِفْتَحْنَ	اِفْتَحَا	اِفْتَحْ اِفْتَحِي

12. Why the ḍamma over the alif in اُخْرُجْ ?

Because verbs having a ḍamma in المُضَارِع take a ḍamma for the alif of the Imperative. All others take kasra.

Exercise 32 a.

١ لِمَاذَا لَمْ يَخْرُجِ ٱلْوَزِيرُ لِيَزُورَ ٱلسُّلْطَانَ

٢ لِأَنَّهُمْ لَمْ يُخْبِرُوهُ بِأَنَّ ٱلسُّلْطَانَ يُرِيدُ ذٰلِكَ

٣ أَلَمْ يَسْأَلْهُمْ؟ كَلَّا مَا سَأَلَهُمْ شَيْئًا لِأَنَّهُ لَمْ يَعْلَمْ أَنَّ ٱلسُّلْطَانَ حَاضِرٌ

٤ مَاذَا قَالَ ٱلسُّلْطَانُ لَمَّا وَجَدَ أَنَّ وَزِيرَهُ لَمْ يَحْضُرْ لِيَزُورَهُ

٥ قَالَ أُطْلُبُونِي تَجِدُونِي (ومعناه أَنَا هُنَا دَائِمًا)

٦ أَفَهِمَ ٱلْأَمِيرَانِ مَعْنَاهُ؟ كَلَّا لَمْ يَفْهَمَاهُ أَبَدًا

N.B. For the sequence of tenses in (2) see next page.

Exercise 32b.

1. Why did the vizier (minister) not go out to visit the Sultan ?
2. Because *(see Lesson 34, page 89)* they did not inform him that the Sultan was wishing it (that).
3. Did he not ask them ? No : he did not ask them anything because he did not know that the Sultan was there (present).
4. What did the Sultan say when he found that his minister did not come to visit him ?
5. He said "Seek me and you find me" his meaning was 'I am always here'.
6. Did the two princes understand his meaning ? No; they never understood it. (or, they did not understand it at all).

A SIMPLE STORY

Exercise 32c. Translate to English, then back to Arabic.

كَانَ أَمِيرٌ يُرِيدُ أَنْ يَزُورَ أَحَدَ أَوْلَادِهِ فِي مَدِينَةِ ٱلْقَاهِرَةِ فَخَرَجَ
مِنْ دَارِهِ لِكَيْ يَذْهَبَ إِلَيْهِ فَنَظَرَ أَمَامَهُ ثَوْرًا فَرَفَعَ سَيْفَهُ وَأَرَادَ(١) أَنْ
يَضْرِبَ ٱلثَّوْرَ بِهِ حَتَّى يَقْتُلَهُ فَمَنَعَهُ صَاحِبُ ٱلثَّوْرِ ٱلَّذِي(٢) كَانَ وَرَاءَهُ.
فَقَالَ لَهُ ٱلْأَمِيرُ مَنْ أَنْتَ وَأَيْنَ تَسْكُنُ قَالَ أَنَا رَجُلٌ صَالِحٌ وَسَاكِنٌ
هُنَا. قَالَ أَلَكَ أَخٌ أَوْ أُخْتٌ قَالَ لَا. أَلَيْسَ(٣) لَكَ ٱبْنٌ مَثَلًا قَالَ مَا لِي
أَحَدٌ وَلَا شَيْءٌ. ثُمَّ بَعْدَ سَاعَةٍ رَجَعَ ٱلْأَمِيرُ وَدَخَلَ دَارَهُ وَسَأَلَ عَنِ
ٱمْرَأَتِهِ فَحَضَرَتِ ٱلْأَمِيرَةُ حَالًا وَقَالَتْ مَاذَا تُرِيدُ؟ قَالَ أَيْنَ كُنْتِ.
قَالَتْ كُنْتُ قَرِيبَةً مِنَ ٱلدَّارِ

(1) he wished (2) who.
(3) for *laisa* see Lesson 36).

Sequence of Tenses. Carefully note the *Sequence* here.

He did not know that the Sultan was wishing لَمْ يَعْلَمْ أَنَّ السُّلْطَانَ يُرِيدُ

One past verb followed by a present conveys the idea of "past continuous" (or, past imperfect), and there is no need for the double past.

مَجْزُومٌ Jussive (he did not eat)	مَنْصُوبٌ Subjunctive (that he eat)	مَرْفُوعٌ Indicative (he eats)	
لَمْ يَأْكُلْ لَمْ تَأْكُلْ لَمْ تَأْكُلْ لَمْ تَأْكُلِي لَمْ آكُلْ	أَنْ يَأْكُلَ أَنْ تَأْكُلَ أَنْ تَأْكُلَ أَنْ تَأْكُلِي أَنْ آكُلَ	يَأْكُلُ تَأْكُلُ تَأْكُلُ تَأْكُلِينَ آكُلُ	SING.
لَمْ يَأْكُلَا لَمْ تَأْكُلَا لَمْ تَأْكُلَا	أَنْ يَأْكُلَا أَنْ تَأْكُلَا أَنْ تَأْكُلَا	يَأْكُلَانِ تَأْكُلَانِ تَأْكُلَانِ	DUAL.
لَمْ يَأْكُلُوا لَمْ يَأْكُلْنَ لَمْ تَأْكُلُوا لَمْ تَأْكُلْنَ لَمْ نَأْكُلْ	أَنْ يَأْكُلُوا أَنْ يَأْكُلْنَ أَنْ تَأْكُلُوا أَنْ تَأْكُلْنَ أَنْ نَأْكُلَ	يَأْكُلُونَ يَأْكُلْنَ تَأْكُلُونَ تَأْكُلْنَ نَأْكُلُ	PLURAL.

Exercise 33a.

(١) لِيَذْهَبُوا إِلَى ٱلْمَدِينَةِ

(٢) لَا يَذْهَبْ إِلَّا وَاحِدٌ فَقَطْ

(٣) لَا تَقْرَعُوا عَلَى الْبَابِ

(٤) لَا تَفْتَحِي ٱلْبَابَ يَا أُمِّي

(٥) لَا يَعْلَمُونَ كُلَّ شَيْءٍ

(٦) لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِٱللّٰهِ

(٧) لَا إِلٰهَ إِلَّا ٱللّٰهُ

(٨) لَا بَأْسَ عَلَيْكَ

Exercise 33b.

1. Let them *(m)* go to the city.
2. Let not go except one only! = Let only one go!
3. Do not knock on the door!
4. Do not open the door, O my mother!
5. They do not know everything.
6. There is no power and no strength except in God.
7. There is no deity but God.
8. No harm to you (= Cheer up).

Lesson 34.

1. Revise the *Pronominal Affixes* already studied (Lessons 14-15).
2. To what are these Pronoun-marks affixed?
   (1) To prepositions; then they are "governed by the Prep."
   (2) To ~~verbs~~ nouns; then they are genitive (construct) "of him" *i.e.* his.
   (3) To verbs; then they are in the direct Accusative case, i.e. the object to the verb, as ضَرَبَهَا he struck her.
3. Show how the preposition مِنْ from (or, some of) is united to these affixed Pronoun forms.

مِنْهُنَّ from them (f.)	مِنْهُمْ from them (m.)	مِنْهُمَا from them two	مِنْهَا from her	مِنْهُ from him
مِنْكُنَّ from thee (f.)	مِنْكُمْ from thee (m.)	مِنْكُمَا from you two	مِنْكِ from thee (f.)	مِنْكَ from thee(m.)
مِنَّا from us		—	مِنِّي from me	

4. What is noticeable here?
   The preposition مِنْ requires, like the verb, a nûn between it and the first person sing. affixed pronoun, thus, he struck me, ضَرَبَنِي and, from me مِنِّي. This nûn, which in this case is represented by the shadda, is called the "nûn of precaution."
5. Is this true of any other prepositions?
   Yes; if they end in ن as for example لَدُنْ in the presence of, or before, and عَنْ (away from, or, off from).
6. Does either of the verb-forms alter its vowelling on becoming united to an annexed pronoun?
   Yes; the 2nd per. pl. past *adds* a wau and homogeneous ḍamma: thus ضَرَبْتُمُونِي ye struck me).
7. Prefix the preposition بِ to the affixed pronouns.

Plural		Dual		Singular		
بِهِنَّ	بِهِمْ	بِهِمَا	بِهِمَا	بِهَا	بِهِ	— ٣
بِكُنَّ	بِكُمْ	بِكُمَا		بِكِ	بِكَ	— ٢
بِنَا		—			بِي	— ١

8. In which person is a change made?
In the third person; for a prefixed kasra or ya causes the hu, hum etc. to take a kasra, so we get bihi, bihim, etc., but it does not change the kum etc.

9. Prefix فِي (in or within) in the same way.

فِيهِنَّ	فِيهِمْ	فِيهِمَا فِيهِمَا	فِيهَا	فِيهِ	٣ —
فِيكُنَّ	فِيكُمْ	فِيكُمَا	فِيكِ	فِيكَ	٢ —
فِينَا		—	فِيَّ		١ —

10. Where does the shadda come from (in the 1st Sing.)?
It represents the pronoun ي which coalesces with the ي of فِي and takes fatḥa, being a consonant and not merely a letter of prolongation. Another example; the word مُعَلِّمُونَ is the plural of muʿallim (teacher) in the Nom. and مُعَلِّمِينَ in the Accusative. When we wish to say "my teachers" (whether Nom. or Accusative) we find the construct state causes the removal of the nûn of معلمين or معلمون and the vowelling of the second ya with fatḥa after placing shadda to denote the coalescence of the two ya's مُعَلِّمِيَّ *Muʿallimîya.*

11. Give other examples of the pronoun ي written as يَ
my two hands يَدَايَ (يَدٌ يدان) but (accus. or obl.) يَدَيَّ
beside (s) me سِوَايَ (سِوَى) my sins خَطَايَايَ (خَطَايَا)

12. How do we prefix عَلَى and إِلَى

عَلَى ʿala means on, or upon and إِلَى means to, unto, or "in the direction of". Both stand as separate words before nouns but both may be prefixed to the Annexed Pronouns which are then of course in the oblique case (Indirect Object). The ya is then dotted, making the diphthong *ai.*

إِلَيْهِنَّ	إِلَيْهِمْ	إِلَيْهِمَا	إِلَيْهَا	إِلَيْهِ
إِلَيْكُنَّ	إِلَيْكُمْ	إِلَيْكُمَا	إِلَيْكِ	إِلَيْكَ
إِلَيْنَا		—	إِلَيَّ	

EXAMPLES OF AKHAWAT INNA.

N.B. Certain particles (called "Sisters of Inna") have, upon the Subject and Predicate, an effect *exactly the opposite of* kàna *and its sisters;* i.e. they place the Subject in the Accusative منصوب and leave the Predicate مرفوع Learn these examples, in which the manṣûb (accus:) is the affixed pronoun.

كَأَنِّي	As though he, you...	كَأَنَّهُ كَأَنَّكُمْ	Verily he, thou ...	إِنَّهُ إِنَّكَ
	But I, thou ...	لٰكِنِّي لٰكِنَّكَ	That he, she ...	أَنَّهُ أَنَّهَا
لَعَلِّي	Perhaps he, I ... / In hope that he,	لَعَلَّهُ لَعَلِّي	Because he, they...	لِأَنَّهُ لِأَنَّهُمْ

After studying Lessons on Syntax 151—200 (and "thinking orientally") the above will become clearer. The words—that, because etc.—are useful for our exercises now.

Exercise 34a.

(١) كَانَتْ خَطَايَايَ ثَقِيلَةً عَلَيَّ	(٦) لَمْ يَحْضُرُوا إِلَيَّ
(٢) أَلَيْسَ عِنْدَكَ شَيْءٌ	(٧) خَرَجْنَ عَنِّي
(٣) كَأَنِّي سَأَذْهَبُ مَعَكُمْ	(٨) أَخَذْتُهُ مِنْهُمْ
(٤) لِمَاذَا مَنَعْتُمُونِي مِنَ الدُّخُولِ ؟	(٩) أَخَذُوهَا مِنِّي
(٥) لِأَنَّكَ لَمْ تَنْظُرْ يَدَيَّ	(١٠) إِنَّهَا امْرَأَةٌ صَالِحَةٌ

Exercise 34b.

1. My sins were heavy upon me.
2. Have you got nothing? (*lit.* Is-there-not with thee a thing.)
3. As though I were (am) about to go with you;
4. Why did you prevent me from entering?
5. Because you did not see my hands.
6. They did not come to me.
7. They (f.) went-away from me.
8. I took it from them (m.)
9. They took her from me.
10. Truly she is a pious woman.

Lesson 35. *THE PASSIVE.*

1. What verbs use the Passive?

The Passive can only be formed from Transitive verbs, We can only form the Passive قُتِلَتْ if we are sure that قَتَلَ is transitive: *e.g.,* قَتَلَهَا He killed her, قُتِلَتْ she was killed.

2. How is the Passive formed from the usual Triliteral Verb?

For the Passive of the Past Tense (or Preterite) give to the radical before the last a kasra, and to the first radical a ḍamma instead of fatḥa; thus قُتِلَ he was killed.

3. How from the Quadriliteral Verb?

The same way. The first of the four radicals takes ḍamma instead of fat-ḥa, and the penultimate takes kasra. Thus تَرْجَمَهُ he translated it. تُرْجِمَ "it was translated". إِذَا زُلْزِلَتِ ٱلْأَرْضُ if the earth is shaken. In both the triliteral and quadriliteral verbs, the distinction of the Passive from the Active lies in the *vowelling* only. (In unvowelled newspapers, etc., the reader can generally tell by the context. The Passive, however, is not so much used as in English, for it is more usual to employ one of the *derived conjugations* (Lesson 72) with a passive signification).

4. Give the Sing, Dual and Plural of قُتِلَ

قُتِلَ قُتِلَتْ	قُتِلَا قُتِلَتَا	قُتِلُوا قُتِلْنَ
قُتِلْتَ قُتِلْتِ	قُتِلْتُمَا	قُتِلْتُمْ قُتِلْتُنَّ
قُتِلْتُ	—	قُتِلْنَا

5. Form the Passive of the Present-Future.

We give to the Servile letter (يـ تـ etc.) a ḍamma and to the penultimate radical a fat-ḥa, thus يُقْتَلُ he will be killed; يُكْتَبُ it will be (or, is) written. (Of course many verbs already have a fat-ḥa over the penultimate radical, then no change. In any case, the distinguishing feature is the ḍamma

over the *ya.* Native printers, when printing an unvowelled book, can sometimes insert just this initial ḍamma if the sentence is really ambiguous.

6. Give the full Pres-Future Passive.

يُقْتَلْنَ	يُقْتَلُونَ	تُقْتَلَانِ	يُقْتَلَانِ	تُقْتَلُ	يُقْتَلُ
تُقْتَلْنَ	تُقْتَلُونَ		تُقْتَلَانِ	تُقْتَلِينَ	تُقْتَلُ
	نُقْتَلُ		—		أُقْتَلُ

7. Can a Passive *Jussive* be formed ?

Yes ; لِيُقْتَلْ let him be killed ! لِيُقْتَلُوا etc. This is quite usual Also with لَمْ we say لَمْ يُقْتَلْ he was not killed.

Self-Test 35.

(1) Give the Past Passive of كَتَبَ to write (35 : 4).

(2) The Present Passive of the same (35 : 6).

Exercise 35a. & b.

(١) سَيُرْحَمُونَ

(٢) لِأَخْدِمَ لَا لِأُخْدَمَ

(٣) هَلْ قُتِلَ صَاحِبُ ٱلْبَيْتِ

(٤) كُتِبَ ٱلْكِتَابُ بِالْعَرَبِيَّةِ

(٥) اَلْبَابُ مَفْتُوحٌ

(٦) سَيُسْفَكُ دَمُهُ

(٧) أَقُتِلَتْ صَاحِبَةُ ٱلْبَيْتِ

(٨) نَعَمْ قُتِلَتْ

(1) They will be-shown-mercy (i.e. forgiven).

(2) In order that I may serve, not be-served (ministered to).

(3) Was the owner of the house murdered ?

(4) The book was written in Arabic.

(5) The door is open.

(6) His blood will be shed.

(7) Was the owner *(f)* of the house killed ?

(8) Yes, she was killed.

Lesson 36.

NEGATIVE OF "TO BE".

1. Is there a verb meaning "he-is-not"?

Yes, the verb لَيْسَ laisa, means "it-is-not," or "he-is-not," or "there-is-not," or even simply "not," according to the context.

2. Can it be declined?

Yes, in *Past* Tense only, though strange to say, it is *used for the Present!* Its formation would be better understood after learning the changes of the Hollow verb, but we introduce it here because its meaning is akin to the verb negatived by a particle which we learned in Lesson 32. Write it in full.

3.

لَسْنَ	لَيْسُوا	لَيْسَتَا	لَيْسَا	لَيْسَتْ	لَيْسَ
لَسْتُنَّ	لَسْتُمْ	لَسْتُمَا		لَسْتِ	لَسْتَ
لَسْنَا		—		لَسْتُ	

Note that while لَيْسَ may mean "it-is-not" or "there-is-not," in the other persons the meaning is limited to a more personal negative. *Lasta,* thou art not; *laisû,* they are not; *lasnâ* we are not. (Note disappearance of the *ya* before *sukûn*).

4. How could we express "he-*was*-not," etc.

By prefixing لَمْ to the pres-fut. of the verb To Be. Remember this strange fact, already learnt, that the particle لَمْ always gives a negative *past* meaning to the Imperfect Tense of this or any other verb. Example لَمْ يَأْكُلْ he *did not* eat.

5. Give the ordinary Pres-Fut. of "To Be," i.e., he is or will be, etc.

يَكُنَّ	يَكُونُونَ	تَكُونَانِ	يَكُونَانِ	تَكُونُ	يَكُونُ
تَكُنَّ	تَكُونُونَ	تَكُونَانِ		تَكُونِينَ	تَكُونُ
نَكُونُ		—		أَكُونُ	

Before memorising this verb, compare what we have said in Lesson 24 : 4, as to the past tense كُنْتُ and the letter *wau.* Notice the wau and the ḍamma in the above pres-fut. tense.

Self Test 36. 1. Write out the verb *laisa* in full (36 : 3).

2. Write out the verb *kana* apocopated by لَمْ , and give the English meanings (36 : 6).

Exercise 36a. (after learning phrases on p. 97).

(١) هَلْ كَانَ وَلَدُكَ فِي ٱلْكُتَّابِ ٱلْيَوْمَ

(٢) لَمْ يَذْهَبِ ٱلْيَوْمَ لِلْكُتَّابِ (إِلَى ٱلْكُتَّابِ)

(٣) لِمَاذَا لَمْ يَكُنْ هُنَاكَ ٱلْيَوْمَ

(٤) لِأَنَّ أُمَّهُ كَانَتْ مَرِيضَةً

(٥) أَلَمْ تَكُنْ مَرِيضَةً أَمْسِ

(٦) نَعَمْ وَٱلْغُلَامُ لَمْ يَحْضُرْ أَمْسِ وَلَنْ يَحْضُرَ غَدًا

(٧) أَيْنَ أَخُوهُ هَلْ هُوَ مَرِيضٌ أَيْضًا

(٨) لَا لَيْسَ أَخُوهُ مَرِيضًا لٰكِنَّهُ ذَهَبَ مَعَ بَعْضِ ٱلْأَوْلَادِ إِلَى ٱلْمَدِينَةِ

(٩) لَمْ يَكُونُوا فِي ٱلْكُتَّابِ بَعْدَ ظُهْرِ ٱلْيَوْمِ

(١٠) وَلَنْ يَكُونُوا هُنَاكَ غَدًا

Exercise 36b.

1. Was your boy at the mosque-school *to-day ?
2. No, he did not go to-day to the mosque-school.
3. Why was he not there to-day ?
4. Because his mother was ill.
5. Was she not ill yesterday ?
6. Yes, and the boy did not attend (*or*, was not present) yesterday, and will not attend tomorrow.
7. Where is his brother ? Is he sick also ?
8. No, his brother is not sick, but has gone with some of the children (boys) to the city.

* To distinguish this word kuttàb from the word kitáb, note the shadda.

9. They have not been in the kuttâb this afternoon.
10. And they will not be there tomorrow.

Lesson 37.

OTHER TENSES.

1. Are there any other tenses (or states)? Yes; Arabic gives facility in combining tenses, similarly to English. Thus we say :—

(a) ذَهَبَ he went.

(b) قَدْ ذَهَبَ he has gone.

(c) كَانَ قَدْ ذَهَبَ he had gone (before . . . . .)

(d) كَانَ يَذْهَبُ he was going, he used to go.

(e) يَكُونُ قَدْ ذَهَبَ he will have gone.

2. Let us tackle the second of these.

The particle قَدْ placed before the past tense gives it the English *"perfect"* meaning, though in the older Arabic it is often not found. She has gone قَدْ ذَهَبَتْ . They have gone قَدْ ذَهَبُوا (Do not attempt to translate قد by itself).

3. How is the pluperfect formed ?

By prefixing كَانَ to the verb plus قَدْ and the meaning is that the action *had taken place* (before something happened). Both the principal verb and the auxiliary كان are fully declined in the Past Tense.

They had gone	كَانُوا قَدْ ذَهَبُوا	He had gone	كَانَ قَدْ ذَهَبَ
They (f.) „	كُنَّ قَدْ ذَهَبْنَ	She had gone	كَانَتْ قَدْ ذَهَبَتْ
You (m.) „	كُنْتُمْ قَدْ ذَهَبْتُمْ	Thou hadst gone	كُنْتَ قَدْ ذَهَبْتَ
You (f.) „	كُنْتُنَّ قَدْ ذَهَبْتُنَّ	Thou (f.) „ „	كُنْتِ قَدْ ذَهَبْتِ
We „	كُنَّا قَدْ ذَهَبْنَا	I had gone	كُنْتُ قَدْ ذَهَبْتُ

4. Could we say "He was in the habit of going" ?

Yes this is one of the meanings covered by (d) above.

In the Moslem Aḥadith (Table-talk of Mohammed) there is a large section of the traditions devoted to "What the Apostle of God used to do".

كَانَ يَقُولُ he used to say كَانَ يَفْعَلُ he used to do.

Let us learn the last-mentioned, conjugating the *Past* Tense of the auxiliary *kana*, but the *Mudari'* of the Principal Verb.

They used to do	كَانُوا يَفْعَلُونَ	He used to do	كَانَ يَفْعَلُ
They used to do	كُنَّ يَفْعَلْنَ	She used to do	كَانَتْ تَفْعَلُ
You used to do	كُنْتُمْ تَفْعَلُونَ	Thou usedst to do	كُنْتَ تَفْعَلُ
You used to do	كُنْتُنَّ تَفْعَلْنَ	Thou usedst to do	كُنْتِ تَفْعَلِينَ
We used to do	كُنَّا نَفْعَلُ	I used to do	كُنْتُ أَفْعَلُ

5. Write out "He will have gone".

"He will have gone" (before you get there, *e.g.*,) is expressed by the Present-Future tense of *kana* (see Lesson 36 : 5) with the past tense of the required verb and the particle *qad*.

They will have gone	يَكُونُونَ قَدْ ذَهَبُوا	He will have gone	يَكُونُ قَدْ ذَهَبَ
They (f) will have gone	يَكُنَّ قَدْ ذَهَبْنَ	She will have gone	تَكُونُ قَدْ ذَهَبَتْ
You (m) will have gone	تَكُونُونَ قَدْ ذَهَبْتُمْ	Thou wilt have gone	تَكُونُ قَدْ ذَهَبْتَ
You (f) will have gone	تَكُنَّ قَدْ ذَهَبْتُنَّ	Thou (f) wilt have gone	تَكُونِينَ قَدْ ذَهَبْتِ
We will have gone	نَكُونُ قَدْ ذَهَبْنَا	I shall have gone	أَكُونُ قَدْ ذَهَبْتُ

It may be construed and explained in this way: "He will be in the state of having gone."

6. As, كَانَ يَفْعَلُ means "he was doing," so كَانَ سَيَفْعَلُ is nowadays used to mean "he was going (about) to do".

7. Before writing out Exercise 37 (a) and (b), note that the verb حَفِظَ يَحْفَظُ (to keep, preserve) also means to memorise, *i.e.*, preserve in mind. The verb حَضَرَ يَحْضُرُ to attend, or arrive at a place, forms its verbal noun حُضُور attendance (arrival).

Self-Test 37.

1. Write out the Compound Tense "He had eaten". (37 : 3).
2. Similarly "He will have eaten". (37 : 5).
3. What do you observe is common to both. ? (*c.f.* 3 and 5).

Lesson 38.

THE SIX FORMS

1. Is al-Mudâri‘ of the verb always vowelled with fat-ḥa like ذَهَبَ يَذْهَبُ

No: neither does the past always take three fat-ḥas. As early as Lesson 3 we introduced رَكِبَ with a middle kasra. (See also 23 : 6). There are six actual forms; we will learn some of them now.

2. What are the six actual?

Since there are three vowels and the past may take either one *for its middle vowel* (the first and last not being changed), while the present-future may take any one of the three for its *middle* vowel, it would seem that there are 3 x 3=9 theoretically possible. Three of these, however, do not actually occur. The six actual are shown below, with examples:

to open	فَتَحَ يَفْتَحُ	فَعَلَ يَفْعَلُ
to succour	نَصَرَ يَنْصُرُ	فَعَلَ يَفْعُلُ
to serve	خَدَمَ يَخْدِمُ	فَعَلَ يَفْعِلُ
to be generous	كَرُمَ يَكْرُمُ	فَعُلَ يَفْعُلُ
....	Non-existent	فَعُلَ يَفْعَلُ
....	Non-existent	فَعُلَ يَفْعِلُ
....	Non-existent	فَعِلَ يَفْعُلُ
to understand	فَهِمَ يَفْهَمُ	فَعِلَ يَفْعَلُ
to consider	حَسِبَ يَحْسِبُ	فَعِلَ يَفْعِلُ

3. How can one tell which of the six forms will be taken?

This is a little perplexing at first, but the dictionaries *supply* this information about every verb. Some lexicons print it in

full, thus :	to open	يَفْتَحُ	فَتَحَ
(Others, this way)	to open	......َ	فَتَحَ
(Others, again)	to open	a	فَتَحَ

The point is, whether Al-Muḍari' is given in full, as in some lexicons, or a fatḥa, or an *a*, the meaning is exactly the same, viz., that the verb فَتَحَ takes fat-ḥa in the Past, (that is always shown in full), and also a fat-ḥa in al-Muḍari'. Take another example. اَلْبِنْتُ جَمِيلَةٌ (the girl is pretty). You can see at a glance that the probable triliteral root of *jamîla* is a verb formed from جمل. You find it marked جَمُلَ يَجْمُلُ which shows that it belongs to the class of Ḍamma Ḍamma verbs, ḍamma in the Past and ḍamma in the Present.

4. What kind of verbs take Ḍamma Ḍamma ?
None but those expressing *qualities !* (Learn this important distinction at once). It is quite possible there may be a verb with same radicals (but with fatḥa) meaning something else, but جَمُلَ (with ḍamma) *must* take ḍamma in the Pres.-Fut. and therefore, necessarily, expresses a quality ; in this case "to be pretty". (Now enter up a page or two pages of your vocabulary for this one form, recording all new verbs as shown in Lesson 26 : 6 for Fat-ḥa Fat-ḥa. The importance of clear classification *now* of all new words, according to "forms", can hardly be over-emphasized). More examples :

to be easy	سَهُلَ يَسْهُلُ	to be generous	كَرُمَ يَكْرُمُ
to be difficult	صَعُبَ يَصْعُبُ	to be rough	خَشُنَ يَخْشُنُ

5. What kinds of verbs take Fat-ḥa Fat-ḥa ?
Turn back to lesson 26 : 5 and analyse those examples given. It will be seen that the *second or third radical* is, in each case, a guttural or *ha* ه. In other words, such a throaty consonant almost always takes fat-ḥa. Enter up all your examples and learn the past and the present with the English meaning.

6. Note on إِنْ and إِذَا The particle إِنْ (*in* not *an*) is used with the *Past* to mean *if* in the Present-Future (but with a shade of *doubt*). إِذَا is used similarly but implies *probability*, and so is often best translated by "*when.*"

Recapitulation. Continue revision of previous lessons. From Lesson 42, with more grammar rules, the student will feel the need of constant revision of vocabularies.

Self-Test 38.

1. What vowel in the Imperfect (*Muḍâri'*) is taken by verbs expressing qualities? (38 : 4).
2. What verbs take fat-ḥa? (26 : 5 and 38 : 5).

Exercise 38a.

(١) أَيَصْعُبُ عَلَيْكَ هٰذَا ٱلأَمْرُ

(٢) يَسْهُلُ عَلَيْهِ ٱلأَمْرُ

(٣) عَلَى ٱلتِّلْمِيذِ أَنْ يَحْضُرَ قَبْلَ ٱلدَّرْسِ

(٤) وَأَنْ يَجْمَعَ كُتُبَهُ بَعْدَ ٱلدَّرْسِ

(٥) لَمْ يَنْجَحِ ٱلتِّلْمِيذُ بِٱلأَمْسِ

(٦) رُفِعَ ثَمَنُ ٱلكُتُبِ كَثِيراً

(٧) خُلِقَ ٱلإِنْسَانُ ضَعِيفاً

(٨) إِذَا زُلْزِلَتِ ٱلأَرْضُ

(٩) لَيْسَ ٱللهُ ظَالِماً

(١٠) سَنَجْمَعُ تَلَامِيذَنَا لَيْلاً

Exercise 38.

1. Is this matter difficult for you (hard on you)?
2. The matter is easy for him (upon him).
3. [It is] on the pupil to attend before the lesson.
4. And to gather [up] his books after the lesson.
5. The student did not succeed yesterday.
6. The price of books has been (was) raised a good deal.
7. Man was created weak (Qur'ân).
8. When the earth is shaken (Qur'ân) *i.e.* by earthquake
9. God is not an oppressor (Qur'ân).
10. We will gather our disciples by night

4. Are there ـَـــِـ verbs ?
Only a few. The first mentioned is the only example from sound verbs. To consider, or estimate حَسِبَ يَحْسِبُ
The student will gather examples of this form when he studies "Assimilated Verbs" (Lesson 113) the *wau* of which disappears in the present tense. To inherit وَرِثَ يَرِثُ

5. Does the vowel taken by the *Muḍari'* influence the Imperative ?
Yes, in one case. Four out of these six forms have fat-ḥa or kasra, and in all these cases the vowel supplied to pronounce the Imperative is *kasra.* The Imperative should be written with a waṣla when preceded by other words, but when standing alone, a kasra is written, — open ! إِفْتَحْ listen ! إِسْمَعْ
The fifth case is كَرُمَ يَكْرُمُ to be generous, and as it expresses the existence of inherent qualities there is *no* imperative needed. (There are, of course, from its derived forms, e.g. "act generously").
The last one is نَصَرَ يَنْصُرُ and it will be seen that in every part of the Present-Future or the Jussive the middle vowel is ḍamma. The vowel used to pronounce the Imperative is أُ

worship ! (serve)	أُعْبُدْ	thou wilt serve (worship)	تَعْبُدُ
come in !	أُدْخُلْ	thou wilt enter	تَدْخُلُ
get out !	أُخْرُجْ	thou wilt go out	تَخْرُجُ

6. Are there any **Prepositional Verbs ?**
Yes, certain Arabic verbs take special prepositions after them to represent certain significations. Thus, سَجَدَ means "to bow down" but سَجَدَ لِ "to bow down to" anyone, i.e., to worship : thus سَجَدَ لِلّٰهِ He worshipped God. Similarly خَرَجَ عَنْ he went out from ... *i.e.,* he left. سَمِعَهُ he heard him (له) سَمِعَ إِلَيْهِ he listened to him. أَتَى بِهَا he brought (*lit.* came with) her.

7. *NOTE to Vocab. 39*—The verb made transitive by a preposition may also become *Passive* by means of the same "*retained*" preposition.

He brought (*lit.* came with her)	أَتَى بِهَا	*She* was brought	أُتِيَ بِهَا
He decided upon a matter	عَزَمَ عَلَى أَمْرٍ	*It* was decided upon	عُزِمَ عَلَيْهِ
He arrested the thieves	قَبَضَ عَلَى اللُّصُوصِ	*They* were arrested	قُبِضَ عَلَيْهِمْ

Vocabulary 39. SOME PREPOSITIONAL VERBS.

to worship	سَجَدَ لِ	to bring (a thing)	أَتَى بِ
to prohibit a thing	نَهَا عَنْ	to bring (*i.e.*, come with)	جَاءَ بِ
to listen to	سَمِعَ إِلَى	to fulfil (duties, etc.)	قَامَ بِ
to grant to	مَنَّ عَلَى	to doubt concerning	شَكَّ فِي
to trust in	وَثِقَ بِ	to be able	قَدَرَ عَلَى
to decide upon	عَزَمَ عَلَى	to attack	سَطَا عَلَى

Exercise 39a.

(١) نَحْنُ نَشْهَدُ لَكَ

(٢) مَنْ هِيَ السَّاحِرَةُ

(٣) لَمْ يَسْمَعْ إِلَى كَلَامِهِمْ

(٤) لَمْ يُسْمَعْ إِلَى كَلَامِهِمْ

(٥) أُتِيَ إِلَيْهِ بِالْجَمَلِ

(٦) لَمْ يَعْرِفْهُ الْعَالَمُ

(٧) اُعْبُدُوا اللهَ وَحْدَهُ

(٨) اللهُ رُوحٌ وَالَّذِينَ يَسْجُدُونَ لَهُ

(٩) اُخْرُجْ حَالًا

(١٠) اللهُ يَحْفَظُكَ

Exercise 39b.

1. We testify to you.
2. Who is the sorceress?
3. He did not listen to their speech.
4. Their speech was not listened to.
5. The camel was brought to him.
6. "The world knew him not".
7. Serve God alone!
8. "God is a spirit, and they who worship Him...."
9. Get out at once!
10. God preserve you (salutation).

Lesson 40.

(*A*) *Conversation Exercise.* Follow these rules with the following short colloquial dialogue. 1. Study the *literal* meanings of words *and phrases*, with the helps given, reading *from right to left.* (2) Gradually learn by heart the idiomatic meaning of single *phrases*, rather than single *words* and then, as soon as possible, drop the use of transliteration and also of the literal word-by-word rendering (which is really neither English nor Arabic). (3) *Read aloud.* (4) The last line gives the proper idiomatic English. N.B. Sounding the final case-vowels, this becomes a *written exercise;* dropping them, a colloquial one.

نَهَارُكَ سَعِيدٌ مُبَارَكٌ	نَهَارُكَ سَعِيدٌ يَا شَيْخُ
mubârak, sa'îd, Naharuk	ya shaikh, sa'îd, Naharuk
blessed, happy [*be*], *Thy-day*	*O sheikh, happy* [*be*], *Thy-day*
Good morning,	Good morning Sheikh

طَيِّبٌ اَلْحَمْدُ لِلّٰهِ	كَيْفَ حَالَكَ	يَا اِبْنِي
al-ḥamdu-lillah. Taiyib,	ḥâluk ? Kaifa	bnî ya
praise-be-to-God. Well ;	*thy state? How* [*is*]	*O-my-son*
Well, thank God.	How are you ?	boy.

اَلْحَقُّ عَلَيْكَ	لَا أَبَدًا	هَلْ تُرِيدُ أَنْ تَبِيعَ لِي بَقَرَتَكَ
'alaik al-ḥaqq	abadan lâ	baqaratak lî tabî'a an turîd Hal
against thee. The right	*No, never*	*thy cow to me, that thou sell, Dost thou wish*
You are wrong.	No, never.	Do you wish to sell me your cow ?

مَعَ السَّلَامَةِ	مَا عَلَيْنَا	اَلْحَقُّ عَلَيَّ الآنَ	صَحِيحٌ
as-salâma ma'	'alaina mâ	'l-ân 'alaiya Al-Haqq	Saḥîḥ
with safety !	*Nothing against us*	*The right's against me now*	*True,*
Goodbye !	Never mind	I'm wrong this time	True,

Revision of the Six Classes, Lessons 38, 39.

Passive Pres.	Passive Past	Imperative	Imperfect	Perfect
يُمْنَعُ	مُنِعَ	اِمْنَعْ	يَمْنَعُ	مَنَعَ
يُنْصَرُ	نُصِرَ	اُنْصُرْ	يَنْصُرُ	نَصَرَ
يُضْرَبُ	ضُرِبَ	اِضْرِبْ	يَضْرِبُ	ضَرَبَ
—	—	اُفْضُلْ	يَفْضُلُ	فَضُلَ
يُعْلَمُ	عُلِمَ	اِعْلَمْ	يَعْلَمُ	عَلِمَ
يُحْسَبُ	حُسِبَ	اِحْسِبْ	يَحْسِبُ	حَسِبَ

Lesson 41.

"Eye, Voice and Ear."

١ أَنَا ٱلرَّبُّ إِلٰهُكَ ... لَا يَكُنْ لَكَ آلِهَةٌ أُخْرَى أَمَامِي

٢ لَا تَصْنَعْ لَكَ تِمْثَالاً مَنْحُوتاً وَلَا صُورَةً مَّا مِمَّا فِي ٱلسَّمَاءِ مِنْ فَوْقُ
وَمَا فِي ٱلْأَرْضِ مِنْ تَحْتُ وَمَا فِي ٱلْمَاءِ مِنْ تَحْتِ ٱلْأَرْضِ لَا تَسْجُدْ
لَهُنَّ وَلَا تَعْبُدْهُنَّ لِأَنِّي أَنَا ٱلرَّبُّ إِلٰهَكَ إِلٰهٌ غَيُورٌ ...

٣ لَا تَنْطِقْ بِٱسْمِ ٱلرَّبِّ إِلٰهِكَ بَاطِلاً لِأَنَّ ٱلرَّبَّ لَا يُبْرِئُ مَنْ
نَطَقَ بِٱسْمِهِ بَاطِلاً ٦ لَا تَقْتُلْ ٧ لَا تَزْنِ ٨ لَا تَسْرِقْ

The Rules for this exercise are given in Exs. 21 and 31.

1. Anâ-rrabbu ilâhuka... Lâ yakun laka âlihatun ukhrâ amâmî.
2. La taşna' laka timthâlan manḥûtan wa lâ şûratan-mâ (pron. tammâ) mimmâ fissamâï min fauqu wa mâ fil-'arḍi min taḥtu wa mâ fil-mâï min taḥti-l-'arḍi. La tasjud lahunna wa lâ ta'bud-hunna liännî anâ-rrabba ilâhaka ilâhun ghaiyûr...
3. Lâ tanṭiq bismirrabbi ilâhika bâṭilan liännarrabba lâ yubri-ü man naṭaqa bismihi bâṭilan.
6. Lâ taqtul. 7. Lâ tazni. 8. Lâ tasriq.

The English of above, very literally translated.

1. I [am] the Lord thy God... there shall not be to thee other gods in front of Me.
2. Do not make to thee any carved image nor any picture whatever of what [is] in the sky from above and what [is] in the earth from below and what [is] in the water from under the earth. Bow not down to them! Serve them not! because I the Lord thy God am a jealous God...
3. Pronounce not the name of the Lord thy God, vainly! for the Lord does not acquit whomsoever has pronounced His Name vainly. 6. Kill not! 7. Commit not adultery! 8. Steal not!

Lesson 42.—*GENDER.*

1. The Gender, Number and Case of the Arabic Noun (incl. Rel Pron. and Adj.) will occupy Lessons 42—60.
2. Remember that the noun includes (a) Substantive, (b) Pronoun (Personal, Rel., Demonst., Interrog, etc.); (c) Adjective, etc.
3. How many Genders are there ?
   Really only two: there is no Neuter Gender in Arabic, its place being practically taken by the Feminine (Ex. 28b : 7 note). There are, however, a few words (including certain Dual Pronouns and 1st Person Singular and Plural) which may be looked upon as either Masculine or Feminine, *i.e.,* Common Gender.
4. How are the genders specially denoted ?
   The Masculine is called مُذَكَّر *Mudhakkar;* the Feminine is مُؤَنَّث *Mu'annath,* occasionally marked in the dictionary by م separate mîm; the word following it is the Feminine form, but this form is not always shown.
5. What words are Feminine ?
   The Arab grammarians divide the Feminine into *(i)* Fem. by لفظ (*i.e.* by form or sound) and *(ii)* Fem. by مَعْنًى (*i.e.* by meaning). Let us take the latter first. Words *feminine by signification* are of four classes :
   (a) *Names of women :* Exs. عَائِشَةُ 'A'isha (or Ayesha,—M's favourite wife) فَاطِمَةُ (his daughter) زَيْنَبُ مَرْيَمُ هِنْدٌ etc.
   (b) *Words which can only be female appellatives :* Exs. أُخْتٌ sister, أُمٌّ mother, بِنْتٌ daughter, حَامِلٌ pregnant; etc.
   (c) *Names of countries and towns :*
   مِصْرُ الْعَزِيزَةُ (Dear) Egypt; مَكَّةُ الْمُكَرَّمَةُ Mecca (the honoured). تُونُسُ Tunis; الْجَزَائِرُ Algiers; اَلشَّامُ (Damascus, or Syria).

(d) *Double members of the body:* Exs. عَيْنٌ eye (or, spring of water); كَتِفٌ shoulder; أُذْنٌ or أُذُنٌ ear; يَدٌ hand; رِجْلٌ leg (or, foot) ذِرَاعٌ arm; قَدَمٌ foot.

6. Are any other words regarded as feminines? Yes, three classes:

(a) "Broken Plurals" being treated as feminine singular (i.e. neuter), we speak of نُفُوسٌ خَالِدَةٌ immortal souls, and give the adjective a feminine singular termination to agree with "souls".

(b) The *names* of the letters of the Alphabet (such as *fa, 'ain,* etc) are treated as feminine.

(c) There is also a list of about thirty words said to be "*Feminine by common usage.*" The most useful of these are دَارٌ house (or residence); نَفْسٌ soul; بِئْرٌ well; حَرْبٌ war; (*c.f.* the present war (اَلْحَرْبُ ٱلْحَاضِرَةُ) أَرْضٌ earth; خَمْرٌ wine; شَمْسٌ sun (but قَمَرٌ moon is Masculine) رِيحٌ wind; نَارٌ fire.

7. Which are "Feminine by Termination"?

(a) Almost all *words ending in* ة Exs. حَرَكَةٌ a vowel; كَلِمَةٌ a word; سُورَةٌ a chapter; صُورَةٌ a picture; جَنَّةٌ a garden; ضَارِبَةٌ a (female) striker; شَيْخَةٌ a (female) sheikh. But just one or two proper names, or titles, of *men* happen to end in ة, as طَلْحَةٌ Talha خَلِيفَةٌ successor, i.e., Khalîf (Caliph). The word must, in *that* case, be masculine.

(b) *Those ending in a* servile يَاءٌ *as* حَمْرَاءُ red; كِبْرِيَاءُ grandeur; صَحْرَاءُ desert; عَذْرَاءُ a virgin; بَيْضَاءُ (adj.) white.

(c) *Those ending in* ى.

Exs. سَلْمَى Salma; حُسْنَى most beautiful (female); ذِكْرَى remembrance; حُمَّى fever; أُولَى (adj.) first; كُبْرَى greater (f).

Lesson 43.

1. Given the Masculine, how do we form a Feminine from it?

The commonest way is to add ة to it, but of course we must remember our rule (given in Lesson 17) that the ة and ى are each preceded by fatha. So from مَلِكٌ we get مَلِكَةٌ queen; from نَبِيٌّ we get نَبِيَّةٌ prophetess; from حَكِيمٌ wise (or, colloquially, doctor) حَكِيمَةٌ lady-doctor; and from طَبِيبٌ physician, doctor طَبِيبَةٌ Note also قَاتِلَةٌ and مَقْتُولَةٌ

2. Can this rule be applied to (what we call) Adjectives?

Certainly; we have already learnt a few examples, such as كَبِيرَةٌ big (f.); طَيِّبَةٌ good (f.); شَرِيفَةٌ noble, or, honourable (f.); مَرِيضَةٌ sick (f.)

3. Is there a Feminine of أَكْبَرُ greater, الأَكْبَرُ the greatest?

Yes: it is on the form فُعْلَى thus كُبْرَى greater and الكُبْرَى the greatest (f.) So الأَصْغَرُ the smallest, (m) makes الصُّغْرَى the smallest (f.) and الأَوَّلُ the first (m.) makes الأُولَى the first (f.) and آخَرُ another (m.) أُخْرَى another (f.) See Lesson 59.

4. What is common to the examples given in §3?

Firstly, that the Masculines are all upon the form أَفْعَلُ (Comparison of Adjectives, Lesson 59) that is to say, the first radical is preceded by alif, even though the form may not at once be recognized. Secondly, the Feminines are all upon the form فُعْلَى, that is, that the *first radical* takes ḍamma, and, after the final radical, alif maqṣûra is affixed.

5. Is there not another أَفْعَلُ with a quite different meaning?

Yes, this word always represents one of two things, a colour or a physical defect. Thus أَحْمَرُ red, أَزْرَقُ blue, أَعْمَى

blind. The feminine is on the form فَعْلَاءُ that is, after the last of the three radicals is affixed the servile termination آءُ Thus we get the feminines حَمْرَاءُ red; زَرْقَاءُ blue: عَمْيَاءُ blind etc. (Lesson 58:4b.) The *madda* is not always *shown.*

6. Are there any Common Gender nouns?

There are over a score of words with masculine or feminine adjectives, so that we say they are "either Mas. or Fem."

way (Quranic word)	صِرَاطٌ	state, condition	حَالٌ ج أَحْوَالٌ
heaven	سَمَاءٌ ج سَمٰوَاتٌ	finger	اصْبَعٌ ج أَصَابِعُ
peace (after war)	صُلْحٌ	road, way	طَرِيقٌ ج طُرُقٌ

Exercise 43a.

١ — هَلْ تَعْرِفِينَ ٱلْعَذْرَاءَ ٱلْعَمْيَاءَ

٢ — نَعَمْ وَٱسْمُهَا مَرْيَمُ وَهِيَ ٱلْبِنْتُ ٱلْحُسْنَى

٣ — فَاطِمَةُ بِنْتٌ صَغِيرَةٌ لٰكِنَّ عَائِشَةَ هِيَ ٱلْبِنْتُ ٱلصُّغْرَى

٤ — أَصْحَابُ ٱلْمَخَازِنِ ٱلْكُبْرَى مُحَمَّد عَلِيّ وَوَلَدُهُ

٥ — اُكْتُبِ ٱلْمُقَدِّمَةَ ٱلْكُبْرَى وَٱلْمُقَدِّمَةَ ٱلصُّغْرَى

٦ — أَيَكُونُ صُلْحٌ بَعْدَ هٰذِهِ ٱلْحَرْبِ؟ إِنْ شَاءَ ٱللّٰهُ

Exercise 43b.

1. Do you (f.) know the blind virgin?
2. Yes: her name is Mariam and she is the most beautiful girl.
3. Fatima is a little girl but 'A'isha is the smallest girl.
4. The owners of the largest stores (grands magasins) are Mohammed Aly and Son.
5. Write [down] the major premise and the minor premise.
6. Will there be peace after this war? If God will.

stores	مَخَازِنُ	owners	أَصْحَابٌ
better, more beautiful	أَحْسَنُ	introduction (to a book) } premise (in logic) }	مُقَدِّمَةٌ

Lesson 44.—*NUMBER.*

1. How many numbers has the Arabic noun ?
   Three: Singular, used for one only; Dual, for two, usually for things which are in pairs; Plural for three or more.
2. How is the Plural formed ?
   There are two principal ways; either (a) by adding a special suffix to the singular, or (b) by breaking up the word and introducing one or more servile (i.e. weak or "servant") letters among its radicals. (Compare, in English, (a) adding *s* to boy, making boys; and (b) changing m*a*n to m*e*n).
   The first is called the Regular Plural and is mostly used for animate beings; the second is called the Broken Plural and is generally (though not always) used for inanimate things.
   The Regular Plural is extremely simple because so invariable; the Broken Plural may be "broken" in many different ways, and is one of the difficult sections of Arabic study. We shall give a few examples and illustrate the use of servile letters in Lesson 49. Plurals of *Derived* Nouns in Lessons 62—67.
3. State the rule for Regular Masculine Plural.
   THE RULE. From the singular noun remove special case-endings, tanwin, etc. and add وْنَ *ûna,* for the Nominative Case, or يْنَ *îna,* for either of the Accusative or Oblique Cases.
   Example: peasant is فَلاَّحٌ and peasants (nom) is فَلاَّحُونَ and accusative فَلاَّحِينَ Similarly مُبَشِّرٌ (evangelist) forms its nom. plural مُبَشِّرُونَ and the other cases مُبَشِّرِينَ also مُرْسَلٌ (missionary, or "one-sent") gives مُرْسَلُونَ and مُرْسَلِينَ
   Similarly كَثِيرٌ *many,* takes كَثِيرُونَ and كَثِيرِينَ
4. Is this distinction of cases always observed in the formation of the Plural ?
   In the written language it is, but the colloquial uses the Accusative for all cases, and drops the fat-ḥa of the nûn, so we get مُعَلِّمِينْ : مُفَتِّشِينْ : مُرْسَلِينْ : مُبَشِّرِينْ : فَلاَّحِينْ

Exercise 44a.

(١) الطَيَّارُونَ نَافِعُونَ جِدًّا فِي ٱلحَرْبِ الحَاضِرَةِ

(٢) لٰكِنَّ كَثِيرِينَ مِنْهُمْ كَانُوا مَقْتُولِينَ (قُتِلُوا)

(٣) نَعَمْ يُقْتَلُ أَحَدُهُمْ بَعْضَ ٱلأَوْقَاتِ

(٤) بَعْضُ ٱلعَامِلِينَ غَائِبُونَ رَغْمًا عَنْ حُضُورِ المُفَتِّشِينَ

(٥) لَيْسَ جَمِيعُ ٱلفَلَّاحِينَ دَاخِلِينَ الحَرْبَ

(٦) كَثِيرُونَ مِنْهُمْ سَاكِتُونَ وَعَامِلُونَ عَمَلَهُمْ (شُغْلَهُمْ)

(٧) إِحْدَى السَّيِّدَاتِ سَاكِنَةٌ بَيْنَهُمْ لِأَنَّهَا حَكِيمَةٌ حَضَرَتْ لِتَزُورَ ٱلمَرْأَةَ ٱلمَرِيضَةَ

(٨) سَمِعْتُ أَنَّهَا أَمِيرَةٌ أَوْ شَرِيفَةٌ

(٩) عَمَلُهَا شَرِيفٌ عَلَى كُلِّ حَالٍ

Exercise 44b.

1. Aviators are very useful in the present war.
2. But many of them were killed.
3. Yes, sometimes one of them is killed.
4. Some of the workers are absent in spite of the presence of the inspectors.
5. Not all the fellaheen are entering the war.
   ("Entering" is governed in Accusative Case by *laisa*, but, as a Participle, itself governs *ḥarb* in the Accusative Case).
6. Many of them are quiet and doing their work.
7. One of the ladies is living among them for she is a doctor, and came there in order to visit the sick woman.
8. I heard that she was a princess, or an "honourable."
9. Her work is honourable, in any case (*lit.* upon every condition),

Lesson 45. *MASC. PL. (Constr).*

. How do we place the Regular Masc. Plural in Construction ?

To do this, we first apocopate the Plural of the antecedent by removing the *nûn*, leaving the word ending in *wau* or *ya*, while the consequent is, of course, in the Genitive. This applies equally whether the consequent be a substantive or a pronominal affix. Examples :

the prince's murderers قَاتِلُو الأَمِيرِ

the school teachers مُعَلِّمُو الْمَدْرَسَةِ

with the town inspectors مَعَ مُفَتِّشِي الْمَدِينَةِ

your teachers are good [fellows] (nice men) مُعَلِّمُوكَ طَيِّبُونَ

they took their victims أَخَذُوا مَقْتُولِيهِمْ

our teachers are going inside (entering) مُعَلِّمُونَا دَاخِلُونَ

. What happens in the case of "*my* teachers ?"

The accusative of the antecedent is always used (for euphony); the two ya's accordingly coalesce and a shadda is placed over, as in فِيَّ and عَلَيَّ and we get مُعَلِّمِيَّ *(c.f.* carefully 34:10-12).

. When should the student use Regular Masculine Plural ?

(a) *For proper names of men.* This only applies to real, original Arabic names such as Muhammad, Aly, etc. and is used when speaking of three or more persons thus named *(i.e.* namesakes) الْمُحَمَّدُونَ the Mohammeds. (Not often found).

If, however, the proper name, or title, ends in the feminine ending ة (as a few do), then the Reg. Masc. Plu. cannot be used : *c.f.* خَلِيفَة Khalîfa (Caliph), which takes خُلَفَاءُ (br. pl.)

(b) *Participles derived from the verbs,* – if they can make their feminine in ة and if they denote rational beings.

Examples : مُسْلِمُونَ from مُسْلِمٌ *a Moslem; ظَالِمُونَ from ظَالِمٌ an oppressor; مُؤْمِنُونَ *believers; مُذْنِبُونَ *sinners.

* These words are participles of the Fourth Conjugation, to come in Lesson 76.

(c) *Relative Adjectives* ending in يّ (this will be explained in detail in L: 144, sufficient to say here that from مِصْر Egypt we form مِصْرِيّ *Misriy* an Egyptian, by adding a *ya* and a *shadda*, which *ya* is preceded by a kasra). Other examples :

سُورِيِّينَ	Syrians	سُورِيُّونَ	A Syrian	سُورِيٌّ
صِينِيِّينَ	Chinese	صِينِيُّونَ	A Chinese	صِينِيٌّ
يَابَانِيِّينَ	Japanese	يَابَانِيُّونَ	A Jap	يَابَانِيٌّ
مَسِيحِيِّينَ	Christians	مَسِيحِيُّونَ	A Christian	مَسِيحِيٌّ

The last word is directly derived from اَلْمَسِيحُ the Messiah. In writing the Accusative Case of the above four examples note that 3 *ya's* are pronounced, and two written, with one shadda.

(d) Some *Comparatives and Superlatives* :

أَفْضَلِينَ	أَفْضَلُونَ	ج	more excellent	أَفْضَلُ
اَلْأَكْبَرِينَ	اَلْأَكْبَرُونَ	ج	the greatest	اَلْأَكْبَرُ

(e) *Certain Intensive Forms* (L: 146), such as فَعَّالٌ and فِعِّيلٌ These are used to denote "very-much-so" of any quality or "always-at-it" of a person's occupation. See 44 : 7 for the word طَيَّارٌ used of one who is always-flying *i.e.* professional aviator, then بَيَّاعٌ for one who is always-hawking-for-sale *i.e.* a peddlar, and similarly نَشَّالٌ one who is always-snatching, *i.e.* a pickpocket. These take their Plural in ونَ and ينَ فِعِّيلٌ is very similar. قِدِّيسٌ saint, takes قِدِّيسُونَ and قِدِّيسِينَ

4. Are there any special instances ? Yes; the following special words take the regular masculine plural *apparently* subject to no rule. (But, as a matter of fact, everyone of them has *another* plural form sometimes used with a different meaning, so that this use of the regular plural is to show a special meaning).

Lesson 46. *FEM. PL.*

1. How is the Regular Feminine Plural formed ?

The regular feminine plural substitutes ات *ât* for the ة or *adds* ات if no ة - ex. حَرَكَة ج حَرَكَاتٌ a vowel, but it is اتٌ *âtun* for the Nominative Case and اتٍ *âtin* for the other two cases, the Accusative and the Oblique.

Fem. pl. nouns *defined* (by the article or by construction) of course lose the tanwîn. البَنَاتِ : البَنَاتُ

2. Which words will take this Regular Feminine Plural ?

(a) Almost all words ending in ة (Revise 42 : 7).

Note.—If a masculine, forming its fem : by adding ة takes the Reg. Masc. Pl., then its fem will take the Reg. Fem. Pl.

Teachers	مُعَلِّمٌ ج مُعَلِّمُونَ : مُعَلِّمَةٌ ج مُعَلِّمَاتٌ
Many	كَثِيرٌ ج كَثِيرُونَ : كَثِيرَةٌ ج كَثِيرَاتٌ
Believers	مُؤْمِنٌ ج مُؤْمِنُونَ : مُؤْمِنَةٌ ج مُؤْمِنَاتٌ

Other examples from Fem. Nouns :

Garden (Paradise)	جَنَّةٌ ج جَنَّاتٌ
Verse (of Quran)	آيَةٌ ج آيَاتٌ
Language	لُغَةٌ ج لُغَاتٌ

(b) Some words *ending in* ى حُمَّى ج حُمَّيَاتٌ fever.

The alif maqṣûra is written as a *ya*, forming yât-un.

(c) Proper names of women (if real Arabic)

Zeinab	زَيْنَبُ ج زَيْنَبَاتٌ
Fâṭima	فَاطِمَةٌ ج فَاطِمَاتٌ

(d) A *few foreign Masculine* words ! (This appears strange, but the Reg. Fem. Pl. is available for miscellaneous words)

gentleman ; Mr.	خَوَاجَه ج خَوَاجَاتٌ
pasha (Turkish)	بَاشَا ج بَاشَوَاتٌ
stable	إِصْطَبْلٌ ج إِصْطَبْلَاتٌ

(e) A few other items, not yet studied; *e. g.* verbal nouns, the names of the letters, the names of the months etc.

3. Are there any special exceptions ?
Yes : the following make slight alterations before adding اتٌ

سَمَاءٌ ج سَمَوَاتٌ	heaven	أُمٌّ ج أُمَّهَاتٌ	mother
سَنَةٌ ج سَنَوَاتٌ	year	أُخْتٌ ج أَخَوَاتٌ	sister

4. If the second radical bears a sukûn, is it altered ?
Words ending in ةْ and having a sukûn over the middle radical replace this sukûn by a suitable vowel when taking the reg. plural ending.

حُجْرَةٌ ج حُجُرَاتٌ	a chamber	ظُلْمَةٌ ج ظُلُمَاتٌ	darkness
ضَرْبَةٌ ج ضَرَبَاتٌ	a blow	قَرْيَةٌ ج قَرَيَاتٌ	a village

5. Can a fem. plu. noun be placed in construction ?
Yes : when it is the antecedent the only change made is to remove the tanwîn. Thus the Prophet's wives were called "Mothers of the Faithful" أُمَّهَاتُ ٱلْمُؤْمِنِينَ
"with (or, in the company of) the king's sisters," is مَعَ أَخَوَاتِ ٱلْمَلِكِ or عِنْدَ أَخَوَاتِ ٱلْمَلِكِ

6. Give an example of a feminine plural as Consequent.
أُمُّ ٱلأَخَوَاتِ (البَنَاتِ) The mother of the sisters, of the g

Vocabulary 46. Enter up and learn all words given in this and previous lessons. Note that the Singular, Plural and English meaning *must be learned together ;* with verbs, the Past, Present and English must be learned together.

Note the Masc. numeral in أَرْبَعُ بَنَاتٍ (Explanation later).

Principal رَئِيسٌ م رَئِيسَةٌ director مُدِيرٌ م مُدِيرَةٌ

Self-Test 45. (1) State the rule for placing a reg. mas. pl. noun as the antecedent of the construct state (45 : 1).

(2) Write out, from memory, the classes of nouns using the reg. masc. pl. (45 : 3) Also the exceptions (45 : 4).

Self-Test 46. If a fem. plu. noun become the antecedent (in construction) what happens to it ? (46 : 5).

Exercise 46a.

(١) أَيْنَ تَقْدِرُ ٱبْنَتِي أَنْ تَدْرُسَ لُغَاتِ ٱلْعَالَمِ

(٢) تُدْرَسُ ٱللُّغَاتُ فِي مَدْرَسَةِ ٱلْبَنَاتِ

(٣) مُعَلِّمَةُ ٱلْمَدْرَسَةِ لَهَا أَرْبَعُ بَنَاتٍ صَغِيرَاتٍ

(٤) وَجَمِيعُهُنَّ تِلْمِيذَاتٌ فِي مَدْرَسَتِهَا

(٥) كُلُّ ٱلْمُعَلِّمَاتِ حَاضِرَاتٌ ٱلْيَوْمَ وَٱلْكَاتِبَاتُ غَائِبَاتٌ

(٦) اَلتِّلْمِيذَاتُ حَافِظَاتٌ آيَاتِ ٱلسُّورَةِ تَمَامًا

(٧) دَخَلَتِ ٱلتِّلْمِيذَاتُ ٱلْمَدْرَسَةَ مُنْذُ أَرْبَعِ سَنَوَاتٍ

(٨) اَلْبَنَاتُ ٱلْمُسْلِمَاتُ مُؤْمِنَاتٌ بِٱللّٰهِ

(٩) زَوْجَاتُ ٱلنَّبِيِّ مُحَمَّدٍ هُنَّ أُمَّهَاتُ ٱلْمُؤْمِنِينَ

(١٠) اَلْعَبْدُ ٱلشِّرِّيرُ يُضْرَبُ بِضَرَبَاتٍ كَثِيرَةٍ وَٱلْعَبْدُ ٱلْأَمِينُ بِضَرَبَاتٍ قَلِيلَةٍ

Exercise 46b.

1. Where can my daughter study the languages of the world ?
2. Languages are studied at the girls' school. (The verb "taught", being Conj. II, is avoided here).
3. The mistress (teacher) of the school has four little girls.
4. And all of them are pupils in her school.
5. All the mistresses are present to day, and the clerks (f.) are absent.
6. The pupils know (*lit.* are-keeping-in-memory) well the verses of the chapter. (Word used for Chapter of Qur'ân).
7. The pupils (f) entered the school four years ago.
8. The Muslim girls are believers in God.
9. The wives of the Prophet Muhammad are the "Mothers of the Believers".
10. The wicked servant (slave) will be beaten with many blows and the faithful servant with few blows.

6. Is there any similarity between the Dual of the Noun and Verb? Yes: compare the Past with the separate and affixed Pronouns and Al-Muḍari' with the Nominative (see Lesson 29).

Affixed Pronoun	Separate Pronoun	Verb (Al-Mâḍi)
هُمَا هُمَا	هُمَا هُمَا	ضَرَبَا ضَرَبَتَا
كُمَا	أَنْتُمَا	ضَرَبْتُمَا
—	—	—

Al-Muḍâri' of Verb.	Nom: of Noun of Agent.
يَضْرِبَانِ تَضْرِبَانِ	ضَارِبَانِ ضَارِبَتَانِ

A good deal of similarity will be found between the dual verb (Past) and the dual separable (Personal) pronoun especially in the second person. Notice the special use of alif throughout, and also that the difference between the Dual and the Plural Masc. Prons. consists in the extra alif possessed by the former: this interesting point applies equally to the separate pronouns and to the pronominal affixes. Revise Lessons giving the Dual of the Pronoun and Verb.

7. What is the use of the particle فَ in our exercise?
This is a *conjunctive* particle and sometimes cannot be translated. فَلْيَسْمَعْ means "then, let him hear" (See 32:4). فَ is frequently preceded by أَمَّا which means "as for" or "in the matter of..." Example: أَمَّا ٱلْوَلَدُ ٱلْمَرِيضُ فَمَاتَ بِالأَمْسِ
"As for the sick child, [well] he died yesterday".

8. What is the word حَضْرَة prefixed to *a noun in construction*?
It is a word which literally means "Presence"; but it is always used in the East as a polite prefix to people's names and titles. Thus we say (abruptly) الشَّيْخُ but if we wish to speak of him politely we say حَضْرَةُ الشَّيْخِ Similarly we never say to a gentleman أَنْتَ thou, but حَضْرَتَكَ thy presence. In *translation* to English we had better render "Ḥaḍratak" (colloquial pronunciation of it) by "thou" or "you".

6. Why is *shaikh* in the Oblique Case?
Because such Arabic titles as حضرة are vowelled as antecedents while the name (or office) is the consequent of the *Construct State.* His Greatness the Sultan of Egypt is rendered—"The-greatness-of the-Sultan-of Egypt عَظَمَةُ سُلْطَانِ مِصْرَ.The-Majesty-of-the-King جَلَالَةُ المَلِكِ means, *His Majesty the King.*

10. A more formal style of address is formed by placing صاحب in construction with جلالة etc. and releasing الملك as:

صَاحِبُ ٱلْجَلَالَةِ مَلِكُ إِنْكِلْتِرَّا : صَاحِبُ ٱلْعَظَمَةِ سُلْطَانُ مِصْرَ

Exercise 47a.

(١) هَلْ حَضْرَتُكَ خَرَجْتَ مِنْ مَدِينَتِكَ لَيْلَتَيْنِ
(٢) نَعَمْ وَقَبْلَ ذٰلِكَ لَمْ أَخْرُجْ مِنْهَا مُنْذُ سَنَتَيْنِ
(٣) مَنْ لَهُ عَيْنَانِ فَلْيَنْظُرْ
(٤) مَنْ لَهُ أُذُنَانِ فَلْيَسْمَعْ
(٥) أُمُّ ٱلْوَلَدَيْنِ مَرِيضَةٌ جِدًّا أَمَّا ٱلْوَلَدَانِ فَطَيِّبَانِ
(٦) لُغَةُ ٱلْأُمَّتَيْنِ ٱلْمِصْرِيَّةِ وَٱلسُّورِيَّةِ وَاحِدَةٌ
(٧) حَضْرَةُ ٱلشَّيْخِ ٱلْفُلَانِيِّ لَهُ بِنْتَانِ جَمِيلَتَانِ
(٨) عَظَمَةُ ٱلسُّلْطَانِ ٱسْتَقْبَلَ ٱلْوَزِيرَيْنِ ٱلْكَبِيرَيْنِ

Exercise 47b.

I. Did you leave your town [on] two nights?
I. Yes: and previous to that I had not been out of it for two years.
3. Whoever has two eyes, let him see.
4. Whoever has two ears, let him hear.
5. The mother of the two children is very ill, as for the two children [they are] well.
6. The language of the two nations, Egyptian and Syrian, is one *(i.e.,* the same).
7. Sheikh So-and-so has two pretty daughters. (See 25 : 7).
8. His Highness (or Greatness) the Sultan received *(i.e.,* in audience) the two great *(i.e.* high) Ministers.

Lesson 48. *DUAL.*

1. How is a noun in the Dual placed in construction?
To place a Dual Noun in construction as *antecedent* we remove the *nûn.* Example as وَالِدَانِ is "two parents", وَالِدَا الْوَلَدِ is "the child's two parents"; اُكْتُبْ إِلَى وَالِدَيْكَ write to your parents.

2. What are the two alifs in the first example?
The first one is all that is left of the mark of the Dual after removing the *nûn,* while the second one is part of the ال marking the definite. This needs careful pronunciation:— wâlidâ-l-walad. The accusative or oblique would be:— wâlidai-l-walad.

3. Give an example of the Dual Feminine Construct:
خَرَجَتِ ٱلْمُعَلِّمَةُ مِنَ ٱلْحَرِيمِ مَعَ ٱبْنَتَيِ عَظَمَةِ ٱلسُّلْطَانِ
"The governess went out of the Harêm (women's quarter) with H. H. the Sultan's two daughters." (Caution—the nûn at the end of "Sulṭân" is part of the normal word and not to be confused with the dual)!

3a. Why is there a kasra at the end of ابنتيِ in this sentence?
Because before waṣla the sukûn has to be replaced by a vowel (here kasra) to make pronunciation possible. (Revise 12 : 12).

4. But suppose the singular noun has a difficult ending like عَذْرَاءُ
In that and similar cases the ḥamza is changed into wau. Thus:—Two virgins (nom.) عَذْرَاوَانِ and (Acc. or Oblique) عَذْرَاوَيْنِ Two deserts صَحْرَاوَانِ and صَحْرَاوَيْنِ

5. What is done in the case of *alif maqṣura,* or in the case of long alif which was originally wau?
The *original* radical must be restored in forming the dual; thus فَتًى a youth, restores the *ya,* and forms its dual فَتَيَانِ
Similarly عَصًا a stick, or staff, restores its original wau, and writes عَصَوَانِ two staffs. حُمَّى a fever, restores its ya and writes حُمَّيَانِ two fevers *(c.f.* the Reg. Fem. Plural 46 : 2 b.)

Lesson 49. *BROKEN PLURAL.*

1. Nouns not taking a Regular Masc. or Regular Fem. Plural are said to have a "Broken Plural". Why this name?

   A "Broken Plural" means a plural formed out of the singular by "breaking into it" and inserting one or more servile letters.

2. What are servile letters?

   They are those that serve a root by forming derived words and are collected together in one Arabic word سَأَلْتُمُونِيهَا = "*you asked me for her*"; تُمُونِي being the 2nd Person Plur. Past with the *nûn* of precaution and the *ya* showing the object *me.* Not all these letters will be used in Broken Plurals, others will be used to form Derived Nouns (Lessons 62, 63) and also Derived Conjugations (Lessons 72-95).

3. How many different forms of Broken Plural are there?

   Over thirty, but we shall do a few at a time. Two will suffice for this double lesson. More will come in Lessons 64—67.

4. May *any* Singular take *any* Plural?

   No; most forms of singular are restricted to one or two plurals; and note that it often happens that the existence of a second plural form indicates an additional meaning.

5. Note the forms: أَفْعُلٌ فِعْلَةٌ أَفْعَالٌ أَفْعِلَةٌ

   These four are called "Plurals of Paucity" *i.e.,* they *may be* used of persons and things not exceeding *ten* in number (3-10). This special meaning (of "*a few*") only holds *provided the word has two or more plural-forms,* one for *many,* one for *few.*

6. How does دَرْسٌ (a lesson) take دُرُوسٌ for Plural?

   The word دَرْسٌ being a triliteral noun and having a sukûn on its middle letter takes a *wâu* in the plural and vowels the first two letters with the homogeneous ḍamma. Using the formula we lay down this *Approximate Rule*:

   "Nouns of the singular form فَعْلٌ generally form their plural either on the form فُعُولٌ or else on the form أَفْعَالٌ. This is approximate, not absolute; but some hundreds of words follow it.

7. Give examples on the **Form** فُعُولٌ

Meaning	Plural	Singular	Meaning	Plural	Singular
lessons	دُرُوسٌ	دَرْسٌ	sins	ذُنُوبٌ	ذَنْبٌ
hearts	قُلُوبٌ	قَلْبٌ	plates	صُحُونٌ	صَحْنٌ
houses	بُيُوتٌ	بَيْتٌ	stars	نُجُومٌ	نَجْمٌ
money	فُلُوسٌ	فَلْسٌ	letters	حُرُوفٌ	حَرْفٌ
months	شُهُورٌ	شَهْرٌ	wars	حُرُوبٌ	حَرْبٌ
souls	نُفُوسٌ	نَفْسٌ	kings	مُلُوكٌ	مَلِكٌ
breasts	صُدُورٌ	صَدْرٌ	robbers	لُصُوصٌ	لِصٌّ

N. B. To get this table into the vocabulary note-book the Large-Hand *Form* فُعُولٌ may go at the top of the page while any remarks may go at the foot or be omitted.

8. What do we learn from مَلِكٌ ج مُلُوكٌ

That *not all* the words with plural in فُعُولٌ have singular in فَعْلٌ, and conversely it is true that not all singulars in فَعْلٌ take a plural in فُعُولٌ. Many take أَفْعَالٌ

Lesson 50.

(In continuation of the subject).

1. Of what nouns is أَفْعَالٌ the plural-form ?

The singular three-letter form (فَعْلٌ) takes an alif-hamza before its first letter and inserts an alif of prolongation after its second letter. This produces a word on the form أَفْعَالٌ

2. Give examples of أَفْعَالٌ

thoughts	أفكار	فكر	rivers	أنهار	نهر
works	أشغال	شغل	verses of poetry	أبيات	بيت
tribes (Israel)	أسباط	سبط	forms, diagrams	أشكال	شكل
burdens, loads	أحمال	حمل	times	أوقات	وقت
verbs, deeds	أفعال	فعل	flowers	أزهار	زهر
pens	أقلام	قلم	papers, leaves (of tree)	أوراق	ورقة
children	أولاد	ولد	wealth	* أموال	مال
acts	أعمال	عمل	gates	* أبواب	باب
friends	أصحاب	صاحب	conditions states	* أحوال	حال
nobles	أشراف	شريف	days	* أيام	يوم

3. Why two separate columns ?
Because the words in the first one (right-hand) forming their plural in أفعال have their singular actually on the model فعل the second column (left-side) has words such as "thought s" etc., which duly form their plural on the same form, but whose singulars are of *various* forms. Keep the two separate, but boldly label each with the model form.
The memorising of all the words given will take time, and the student must expect some lessons to require longer than others. Also, some students are stronger at grammar rules, while others memorise a list of words quickly.

4. Why are four words marked with an asterisk ?
Because they are a little difficult to follow at first glance. The three words مال باب and حال have each an alif which was *originally a wau.* In the plural they show a curious tendency to what scientists call "reversion to type", and the wau re-appears, followed by a new servile alif. To recapitulate, the singular م و ل takes a new alif before mim and one after

EXAMINATION PAPER 50.

Carefully copy the questions, answer fully, allowing sufficient time, but without external help, write clearly; then send up with name and address.

I. (1) Give the Plurals of aviator, more excellent, a month, a plate, a year, a language, a pupil, darkness, "this one," "that one", a burden, a thought, work, a star.

(2) Give the third Commandment.

(3) Write out the Alphabet in its regular order.

II. To English:

(١) أَمَّا ٱلْمَرْأَتَانِ فَإِحْدَاهُمَا مَرِيضَةٌ وَٱلأُخْرَى طَيِّبَةٌ

(٢) دَخَلَتْ ٱمْرَأَتَا ٱلأَمِيرِ إِلَى أَحَدِ قُصُورِهِ

(٣) أَعَبْدَا ٱللّٰهِ أَلَمْ تَفْهَمَا مَنْ هُوَ

(٤) اَلْحَمْدُ لِلّٰهِ رَبِّ ٱلْعَالَمِينَ

(٥) هُمُ ٱلنَّاسُ ٱلصَّالِحُونَ

(٦) يَدِي طَوِيلَةٌ وَقَدَمِي صَغِيرَةٌ

(٧) سَأَفْهَمُ لِسَانَ ٱلْمَلَائِكَةِ شَيْئًا فَشَيْئًا

(٨) كَانَتِ ٱلتِّلْمِيذَاتُ يَحْفَظْنَ دُرُوسَهُنَّ لَيْلًا لٰكِنَّ مُعَلِّمَاتِهِنَّ مَنَعْنَهُنَّ

III. (1) Our teachers were going out.

(2) The two evangelists are not very intelligent.

(3) The believers (m) and believing-women shall enter the Garden (Paradise).

(4) They did not strike her with many blows.

(5) That Moslem gentleman has two wives (women).

(6) Many Moslem women are ignorant but the two mentioned (f) are not ignorant.

(7) Your two brothers have come to see you; they are with your parents.

(8) The two sons of our prince are well-known.

N. B. — A good percentage of marks should be obtained, *before* going on to Papers 51, etc. The translation "*to Arabic*" is, in every Exercise, the most important part and must never be omitted. Write clearly.

Lesson 51.

"Eye, Voice and Ear."

١ — إِسْمُهُ مَلِكُ ٱلْمُلُوكِ وَرَبُّ ٱلأَرْبَابِ

٢ — وَكُلُّ أَعْمَالِهِ شَرِيفَةٌ وَكَرِيمَةٌ

٣ — اَللهُ لَمْ يَلِدْ وَلَمْ يُولَدْ

٤ — أَمَّا أَوْلَادُهُ فَهُمُ ٱلْمُؤْمِنُونَ بِهِ

٥ — وَأَمَّا أَيَّامُهُ فَلَا حَدَّ لَهَا

٦ — السَّمَاءُ وَٱلأَرْضُ تَزُولَانِ أَمَّا كَلِمَتُهُ فَلَا تَزُولُ

٧ — عَرْشُهُ ٱلْعَظِيمُ فِي ٱلسَّمَاءِ

٨ — وَٱلأَرْضُ هِيَ مَوْطِئُ قَدَمَيْهِ

1. His Name is King of kings and Lord of lords.
2. And all His works (actions) are noble and generous.
3. God begat not and was not begotten.
4. As for His children, they are those-who-believe in Him.
5. And as for His days (age) [there is] no limit to them.
6. Heaven and earth pass away, as for His word it shall not pass away.
7. His great throne is in heaven.
8. And the earth is the-footstool-of-His-feet.

NOTES : —

2. The adjs. are fem, (neuter) because of the "broken plural."
3. The verb *walada* loses its wau, but not in passive (Lesson 113).
5. *Ḥad-dun* means "a limit" (See 33 : 4).
6. *Zâla* is a "hollow verb" like *kâna* (Lesson 36 : 5).
8. "Footstool" is a "Noun of Place" (Lesson 62).

   "His two feet" is dual in construction (Lesson 48).

RULES of this Exercise — See 21, 31 and 41.

Lesson 52 and 53.

CASE.

1. How many cases are there in Arabic ?
Three : Nominative (the subject), Accusative (the direct object), and Genitive (the indirect object). Some authorities, however, call the third case Oblique, to cover Dative, etc.

2. What words are "declined" ?
Nouns are, originally, almost all declinable except pronouns etc. : in verbs, the Present is inflected, the Past is not. (See 29 : 3, 4). Particles are indeclinable.

3. What nouns are *in*declinable ?
(a) Pronouns, although a sub-section of Nouns, are not declinable; *(b)* all *words ending in* ى (alif maqṣûra) are quite indeclinable.

4. What happens to an indeclinable noun ?
It retains the same case-form throughout, being, so to speak, immutable. A notable example :
He is a well-behaved youth *(Nom :)* هُوَ فَتًى أَدِيبٌ
We saw a well-behaved youth *(Acc:)* نَظَرْنَا فَتًى أَدِيباً
We went with a well-behaved youth *(Oblq.)* ذَهَبْنَا مَعَ فَتًى أَدِيبٍ

5. Then how can you tell the case ?
By the context ; there are often declinable adjectives accompanying, and, in any case, the meaning is usually clear.

6. Are there any words *partly* declined ?
Yes ; and we call these "Imperfectly Declined." Some grammarians (fond of Latin terms) call them "Diptotes" (2-case-words) to distinguish them from the "Triptotes" (3-case-words). Others call them "Nouns of the 2nd. Declension".

7. Mention some nouns "imperfectly declined," or 2nd Declension.

(a) *Those on the form* أَفْعَلُ Note that أَفْعَلُ comprises :

(1) Nouns of colour, as أَبْيَضُ white

(2) Nouns of physical defect, as أَعْرَجُ lame ;

(3) Comparatives etc., as أَفْضَلُ more excellent.

11. Giye examples, (to be copied, and memorised),

We went to many mosques (Gen.) ذَهَبْنَا إِلَى مَسَاجِدَ كَثِيرَةٍ

We entered many mosques (Acc.) دَخَلْنَا مَسَاجِدَ كَثِيرَةً

Divines-of-mosques (constr.) are intelligent عُلَمَآءُ جَوَامِعَ عُقَلَاءُ

We saw a lame man (Acc.) نَظَرْنَا رَجُلاً أَعْرَجَ

We passed by a lame man (Obl.) مَرَرْنَا بِرَجُلٍ أَعْرَجَ

That it may bring *(lit.* come with) more fruit. لِيَأْتِيَ بِثَمَرٍ أَكْثَرَ

More fruit was brought (was-come-with. 39:7). أُتِيَ بِثَمَرٍ أَكْثَرَ

12. But suppose we prefix ال to these nouns (not to foreign names, of course)?

In that case a great change happens. Nouns defined by ال or by "construct state" are no longer diptotes but become fully declined three-case nouns. Let us prefix ال to the above diptotes, with additional examples showing broken plurals made definite by being placed in construction to defined nouns.

We entered the mosques *(Acc.)* دَخَلْنَا ٱلْمَسَاجِدَ

We went to the mosques *(Gen.)* ذَهَبْنَا إِلَى ٱلْمَسَاجِدِ

The doctors-of-the-mosques are intelligent عُلَمَآءُ ٱلْجَوَامِعِ عُقَلَاءُ

The doctors of Cairo mosques are intelligent عُلَمَآءُ جَوَامِعِ مِصْرَ عُقَلَاءُ

We saw the lame man *(Acc.)* نَظَرْنَا ٱلرَّجُلَ ٱلْأَعْرَجَ

We passed by the lame man *(Gen.)* مَرَرْنَا بِٱلرَّجُلِ ٱلْأَعْرَجِ

In the synagogues of the Jews. فِي مَجَامِعِ ٱلْيَهُودِ

I did not go to their schools لَمْ أَذْهَبْ إِلَى مَدَارِسِهِمْ

Exercise 53. Translate above sentences from memory. If possible, memorise them.

Lesson 54.

ANCIENT DELENSION.

1. What was the ancient method of declension ?
It is supposed to have been expressed by the three *long* vowels ا و and ي (Vowel-points are of more recent date).

2. Do any nouns still keep this ancient form ?
Yes; five do so, when *"in construction"*. These are أَبٌ father; أَخٌ brother; حَمٌ father-in-law, ذُو possessor; فَمٌ mouth. Let us deal with the first four of these. أَب أَخ and حَم are all defective, the missing letter is wau, which re-appears in the Dual etc. (*c.f.* 48 : 6). We will now fully decline أَب and أَخ

	In construct.	With pronouns.			With article.	Indefinite.
Nom.	أَبُو زَيْدٍ	أَبُوهُ	أَبُوكَ	أَبِي	الأَبُ	أَبٌ
Acc.	أَبَا زَيْدٍ	أَبَاهُ	أَبَاكَ	أَبِي	الأَبَ	أَبًا
Gen.	أَبِي زَيْدٍ	أَبِيهِ	أَبِيكَ	أَبِي	الأَبِ	أَبٍ
Nom.	أَخُو زَيْدٍ	أَخُوهُ	أَخُوكَ	أَخِي	الأَخُ	أَخٌ
Acc.	أَخَا زَيْدٍ	أَخَاهُ	أَخَاكَ	أَخِي	الأَخَ	أَخًا
Gen.	أَخِي زَيْدٍ	أَخِيهِ	أَخِيكَ	أَخِي	الأَخِ	أَخٍ

3. How is ذُو declined ?
It is a word complete in itself, the wau is present, not missing. The meaning is "the possessor-of, or owner-of," and therefore is *only used in construction.* Its plural is ذَوُو and ذَوِي

Nom.	ذُو مَالٍ	Wealthy man.	ذَوُو فَضْلٍ	doers of favours.
Acc.	ذَا مَالٍ	"	ذَوِي فَضْلٍ	"
Gen.	ذِي مَالٍ	"	ذَوِي فَضْلٍ	"

4. What about the word فَمٌ mouth ?

If فَمٌ is used, there is nothing to remark, for its *Nom.* is فَمٌ *Acc.* فَماً ; and *Gen.* فَمٍ also فَمُهُ فَمِي etc. But, as a matter of fact, it is usual, with the affixed pronouns etc., to employ فُو which is an older form, and this follows the ancient rule in § 2.

Thus :	With pronouns	With a noun	With article	Indef.
Nom.	فُوهُ فُوكَ فِيَّ	فُو مُحَمَّدٍ	الفَمُ	فَمٌ
Acc.	فَاهُ فَاكَ فَايَ(فِيَّ)	فَا مُحَمَّدٍ	الفَمَ	فَماً
Gen.	فِيهِ فِيكَ فِيَّ	فِي مُحَمَّدٍ	الفَمِ	فَمٍ

5. But may not فِيكَ فِيَّ be confused with "in me, in thee" ?

Yes ; but the student can distinguish by the context. Arabic has a few cases of identity of spelling with distinction of meaning, but English has many more !

6. Give further concrete illustrations of Lessons 53 and 54.

They sat with the poor people جَلَسُوا مَعَ ٱلنَّاسِ ٱلْفُقَرَاءِ

جَاءَ رَجُلٌ أَدِيبٌ آخَرُ إِلَى قَصْرِ سُلْطَانِ مِصْرَ

Another polite man came to the castle of the Sultan of Egypt.

أَصْحَابُ ٱلْأَشْغَالِ دَرَسُوا فِي مَكَاتِبَ

The "owners of work" *(i.e.* business-men) studied in offices.

Some people studied in schools بَعْضُ ٱلنَّاسِ دَرَسُوا فِي مَدَارِسَ

Some people studied in the schools بَعْضُ ٱلنَّاسِ دَرَسُوا فِي ٱلْمَدَارِسِ

بَعْضُ ٱلنَّاسِ دَرَسُوا فِي مَدَارِسِ ٱلْمُرْسَلِينَ

Some people studied in the schools of the missionaries.

أَنَا لَا أَضْرِبُ أَبِي أَوْ أَخِي لِأَنَّ ٱللّٰهَ لَا يُرِيدُ أَنَّ أَحَداً يَضْرِبُ أَبَاهُ أَوْ أَخَاهُ

I do not strike my father or my brother because God does not wish that anyone strike his father or his brother.

Lesson 55.

1. Apply the rules of "Case" to the Demonstrative and Relative. What is the Demonstrative Pronoun (اسم الإشارة)

The real Demonstr: Pronoun is ذَا "that", and is declined thus:—

Plural	Dual		Singular		
	Fem.	Mas.	Fem.	Mas.	
أولى or الأَء	تَانِ	ذَانِ	ذِي (ذِه)	ذَا	Nom. Case.
	تَيْنِ	ذَيْنِ	ذِي (ذِه)	ذَا	Other Cases.

2. But one thought there were two words, "this" and "that"? You are right: the word ذَا given above is hardly used alone.*

By adding a demonstrative particle, such as ه or كَ some very useful words are formed. *e.g.*, هذَا and ذَالِكَ

3. Give, first, the declension of "this" (*i.e.*, the one near).

هؤُلَاء	هتَان	هذَان	هذِه	هذَا	Nom. Case.
	هتَين	هذَين			Other Cases.

4. Now the word for "that one" (intermediately distant)? Add كَ to ذَا and you get ذَاكَ. The other numbers and cases seem to be as with ذَالِكَ in (5).

5. Now, the word for "that one" (distant)? Add كَ but interpose ل in the singular and the alif then becomes defective alif.

اولَائِكَ	تَانِكَ	ذَانِكَ	تِلْكَ	ذَالِكَ	Nom. Case.
	تَيْنِكَ	ذَيْنِكَ			Other Cases.

6. What is a Demonstrative *Adjective*?
A Demonstrative Pronoun used adjectivally; in every case it *must be followed by the Definite Article;* as هذَا الكِتَابُ means "this book" and اولَائِكَ الْمُؤْمِنُونَ means "those believers"; whereas (without the article) اولَائِكَ مُؤْمِنُونَ "Those [are] believers."

* It is, however, the foundation of the Egyptian Coll: Demonstratives, *da*, *de*,

7. How can we tell the Demonstrative Pronouns ?

(a) Partly by observing the absence of the definite article and the presence of the tanwîn; thus هٰذَا كِتَابٌ "this (thing) [is] a book" اولآئِكَ نِسَاءٌ "Those [are] women".

(b) Since we may need to say "Those [are] the people" هٰؤُلاءِ ٱلنَّاسُ; and as this sentence may read (simply) "These people" in Arabic, we may (and do usually) insert a suitable detached personal pronoun, which makes the meaning clear. Thus we say, These [are] the people, — هٰؤُلاءِ هُمُ النَّاسُ *lit.*, These ones, *they* are the people. N.B. أُنَاسٌ people *(indef.)* هٰذَا هُوَ ٱلْكِتَابُ "This, it [is] the book" *i.e.* "this is the book."

8. But *which* detached pronoun do we use ?

One which agrees in number and gender.

These two persons are the guests هٰذَانِ ٱلشَّخْصَانِ هُمَا ٱلضَّيْفَانِ

This is the honourable visitor (f). هٰذِهِ هِيَ ٱلزَّائِرَةُ ٱلشَّرِيفَةُ

Exercise 55a. 1. These two sûras (chapters).

2. These-two [are] the two chapters mentioned in the book.

3. He (or, this gentleman) is the famous writer.

4. These [are] nice people.

5. That lady is merciful and generous.

6. This [is] the noble lady.

7. That youth (boy) does not obey * his father and mother, so his parents do not love* him.

Exercise 55b.

(١) هَاتَانِ ٱلسُّورَتَانِ

(٢) هَاتَانِ هُمَا ٱلسُّورَتَانِ ٱلْمَذْكُورَتَانِ فِي ٱلكِتَابِ

(٣) حَضْرَتُهُ ٱلْكَاتِبُ ٱلْمَشْهُورُ

(٤) هٰؤُلاَءِ أُنَاسٌ طَيِّبُونَ . (٥) تِلْكَ ٱلسَّيِّدَةُ رَحِيمَةٌ وكَرِيمَةٌ

(٦) هٰذِهِ هِيَ ٱلسَّيِّدَةُ ٱلشَّرِيفَةُ

(٧) ذٰلِكَ ٱلغُلاَمُ لاَ يُطِيعُ أَبَاهُ وَأُمَّهُ فَوَالِدَاهُ لاَ يُحِبَّانِهِ

---

* اطاع and احب are Conj. IV. Verbs. (Lesson 76).

Lesson 56.

1. How is the Relative Pronoun formed ? (المَوْصُول)

We have already (Lesson 55) shown that the feminine of the Demonstrative Pronoun is ذِي . Now, to form Masc: of the Relative Pronoun we take that Demonstrative Pronoun, prefix لَ to it and then add *the article* also. Thus we get الَّذِي *alladhi* which means "who" or "which," and is thus declined :

Plural		Dual		Singular		
Fem.	Mas.	Fem.	as.	Fem.	Mas.	
اللَّوَاتِي	الَّذِينَ	اللَّتَانِ	اللَّذَانِ	الَّتِي	الَّذِي	Nom.
		اللَّتَيْنِ	اللَّذَيْنِ			Other Cases.

2. What is to be noted here ?

(a) The fact that three of the above have a lam with shadda, but the other five, including the four dual forms, have *two* written lams beside the shadda. Sound the shadda carefully, for in Egyptian *Colloquial* Arabic all these forms are reduced to اللِّي *illy,* (who, or which, *Masc., Fem., Sing., Pl., etc.).*

(b) That, except in the Dual, there is no difference marked between the Nominative and the other cases.

3. If الذي means who or which, how do we write *whose ?*

By saying "who, his." Thus, "the man whose horse is lost" = "the man who, his-horse etc. = الرَّجُلُ الَّذِي حِصَانُهُ

Similarly, "the lady who, her-horse" *etc.* (Those interested in the history of languages may compare, in old-fashioned English, the usage "John his book" for "John's book."

4. Write : "The gentleman whose son I was at school with." Transpose "with whose son" to "who, with his son", then write it thus : اَلسَّيِّدُ الَّذِي كُنْتُ فِي الْمَدْرَسَةِ مَعَ ابْنِهِ

Note this long example, in which "who ... their wickedness (الذين . . شرهم) are widely separated. "And those who, on account of all *their* sin, I hid my face from this city." (Jer.33:5).

وَالَّذِينَ سَتَرْتُ وَجْهِي عَنْ هٰذِهِ الْمَدِينَةِ لِأَجْلِ كُلِّ شَرِّهِمْ

Exercise 56c. *Read aloud and study.*

﴿ الطَّاعَةُ ﴾

أَنَا أَسْمَعُ كَلِمَةَ أَبِي وَأُمِّي وَإِخْوَتِي وَأُطِيعُهُمْ . إِذَا قَالَ لِي أَبِي
أَعْطِنِي خُبْزاً فَأَنَا أُعْطِيهِ خُبْزاً حَالاً . إِذَا قَالَ لِي أَخِي أَعْطِنِي مَاءً
فَأَنَا أُعْطِيهِ مَاءً حَالاً . إِخْوَتِي كُلُّهُمْ يُطِيعُونَ أَبِي وَأُمِّي. أَنَا وَإِخْوَتِي
نُحِبُّ ٱلطَّاعَةَ وَنُطِيعُ أَبِي وَأُمِّي . نَحْنُ لَا نُخَالِفُ لَهُمَا قَوْلاً . هُمَا
يُحِبَّانِنَا كَثِيراً لِأَنَّنَا نَسْمَعُ كَلِمَتَهُمَا وَنَعْمَلُ بِهَا

الْوَالِدُونَ يُحِبُّونَ أَوْلَادَهُمُ ٱلَّذِينَ يُطِيعُونَهُمْ أَمَّا ٱلَّذِي يُخَالِفُ
إِرَادَةَ وَالِدَيْهِ فَلَا يَكُونُ مَحْبُوباً مِنْ أَحَدٍ . اَلنَّاسُ يَكْرَهُونَ كَثِيراً
ٱلْوَلَدَ ٱلَّذِي لَا يَعْرِفُ وَالِدَاهُ أَعْمَالَهُ . أَمَّا أَنَا فَأُطِيعُ أَبِي وَأُمِّي
وَمُعَلِّمِيَّ أَيْضاً

56d. Translation.

I hear what my father, mother, and brothers say to me and I obey them. If my father says 'Give me [some] bread,' I give him *(i.e.* pass to him) bread at once. If my brother says to me 'Give me water,' I give him at once. All my brothers obey my father and mother. My brothers and I love obedience, and (so) we obey Father and Mother. We never disobey *(lit.* contravene) any word from them *(i.e.* any wish of theirs). They love us very much because we hear (listen to) their words and act upon them.

Parents love children who obey them, but the one who disobeys the wish (wishes) of his parents is beloved by no-one. People much dislike the boy whose parents do not know what his actions are (what he is doing). So far as concerns myself, I obey not only my father and mother but also my teachers.

Lesson 57.

RULES for AGREEMENT of ADJECTIVES.

1. RULE A: The Adjective agrees with the Noun to which it is attached, in Number, Gender and Case.
RULE B: When a Noun is defined in *any way,* its attached Adjective must be defined by *the article.*

Her great house	بَيْتُهَا ٱلْكَبِيرُ
The great house of the king	بَيْتُ ٱلْمَلِكِ ٱلْكَبِيرُ
The mighty Book of Moses	كِتَابُ مُوسَى ٱلْعَظِيمُ
The house of the great king	بَيْتُ ٱلْمَلِكِ ٱلْكَبِيرِ
Servants of their gracious Lord	عِبَادُ رَبِّهِمِ ٱلْكَرِيمِ
The condition of the poor people [is] a hard one (f.)	حَالَةُ ٱلنَّاسِ ٱلْفُقَرَاءِ صَعْبَةٌ

(In this 6th sentence "hard" is *not* an attached adjective but a *predicate.* But its gender agrees with that of the subject).

2. Suppose the antecedent of a construct noun has an ordinary adjective attached to it, as in the second sentence above?
RULE C: The Antecedent and Consequent nouns in construct state must not be separated by any adjective; if it is desired to qualify the antecedent by an adjective, that adjective must be *placed after the consequent:* it can generally be distinguished by the vowelling.

The child's noble countenance	وَجْهُ ٱلْوَلَدِ ٱلشَّرِيفُ
The noble child's countenance	وَجْهُ ٱلْوَلَدِ ٱلشَّرِيفِ
He dwelt in the peasant's small house	سَكَنَ فِي بَيْتِ ٱلْفَلَّاحِ ٱلصَّغِيرِ

N.B. This particular sentence *might* also be construed "in the house of the small peasant", but the sense is against that.

3. Supposing there are two antecedents connected by *"and"*?
In that case, mark this Supplementary Rule for old-fashioned "good" Arabic (often disregarded nowadays);—

RULE D: Place the first antecedent in construction in the ordinary way, and the second in construction with the pronoun *"it"* or "her", etc., as consequent.

The mercy and blessing of God. (The mercy of God and His blessing).	رَحْمَةُ ٱللهِ وَبَرَكَتُهُ
The power and the wisdom of God. (The power of God and His wisdom).	قُوَّةُ ٱللهِ وَحِكْمَتُهُ
The pupil's books and pens. (The books of the pupils and their pens).	كُتُبُ ٱلتَلَامِيذِ وَأَقْلَامُهُمْ
By the child's book and pen. (By the book of the child and his pen).	بِكِتَابِ ٱلْوَلَدِ وَقَلَمِهِ

4. Suppose a Demonstrative Adjective intervenes?
That is not a barrier, since the Demonstrative is adjudged to be *in apposition to its Noun;* in any case, it retains its place. Its case-vowel cannot be written, so it is "understood."

He is the son of this king. (*lit:* this one, the king).	هُوَ ٱبْنُ هذَا ٱلْمَلِكِ
The business of these people is great. *lit*: The works of these people are great.	أَشْغَالُ هؤُلَاءِ ٱلنَّاسِ كَبِيرَةٌ

5. May one antecedent have more than one consequent?
Yes; that is no difficulty. Ex.: He is the owner of stores and houses. حَضْرَتُهُ صَاحِبُ مَخَازِنَ وَبُيُوت

6. What is the use of the words خَيْرٌ and شَرٌّ
خَيْرٌ was originally a substantive, meaning *"good,"* and شَرٌّ similarly meant *"evil"*. They are now very much used as antecedents of nouns in construction, to mean, respectively, "the-best-of" and "the-worst-of." Ex.: The best of creation خَيْرُ ٱلبَرِيَّةِ "The-best-of-speech is kings' speech" خَيْرُ ٱلْكَلَامِ كَلَامُ ٱلْمُلُوكِ "The worst Muslim is he-who leaves his brother Muslim." شَرُّ مُسْلِمٍ مَنْ تَرَكَ أَخَاهُ ٱلْمُسْلِمَ

7. How is غَيْر to be distinguished from خَيْر?
غَيْر is similarly placed as the antecedent of the construct state, but its etymological meaning is "other-than," *(c.f.* وغيرهم "and others") and its local usage corresponds to the English prefix "un" or the prefix used in Logic—"not-" or "non-."

READING EXERCISE.

Ex. 57c.

كَانَ عِنْدَ حَلِيمٍ كَلْبٌ أَمِينٌ لَطِيفٌ كَانَ قَدْ أَعْطَاهُ لَهُ ٱبْنُ أَخِيهِ.
وَكَانَ يَبْعَثُهُ دَائِمًا إِلَى ٱلسُّوقِ لِيَشْتَرِيَ لَهُ خُبْزًا. فَيَذْهَبُ ذٰلِكَ ٱلْكَلْبُ
وَيَأْتِي بِٱلْخُبْزِ فِي سَلَّةٍ. فَفِي أَحَدِ ٱلأَيَّامِ كَتَبَ حَلِيمٌ وَرَقَةً إِلَى ٱلْخَبَّازِ
فَوَضَعَهَا فِي ٱلسَّلَّةِ. فَأَخَذَ ٱلْكَلْبُ فِي فَمِهِ تِلْكَ ٱلسَّلَّةَ وَذَهَبَ لِلْخَبَّازِ
ٱلَّذِي أَخَذَ ٱلسَّلَّةَ مِنْ فِيهِ وَوَضَعَ فِيهَا ٱلْخُبْزَ ٱلْجَدِيدَ. وَفِيمَا كَانَ ٱلْكَلْبُ
رَاجِعًا إِلَى بَيْتِ سَيِّدِهِ رَآهُ كَلْبٌ آخَرُ فَمَشَى مَعَهُ. ثُمَّ ٱشْتَمَّ ذٰلِكَ ٱلْكَلْبُ
ٱلْخُبْزَ فَأَخَذَ مِنَ ٱلسَّلَّةِ رَغِيفًا وَاحِدًا فَهَجَمَ عَلَيْهِ ٱلْكَلْبُ ٱلأَوَّلُ
فَسَمِعَتْهُ جَمِيعُ ٱلْكِلَابِ ٱلَّتِي كَانَتْ فِي ٱلشَّارِعِ فَهَجَمَتْ عَلَيْهِ وَأَكَلَتْ
كُلَّ ٱلْخُبْزِ ٱلَّذِي فِي تِلْكَ ٱلسَّلَّةِ. فَلَمَّا رَأَى ٱلْكَلْبُ ذٰلِكَ أَخَذَ سَلَّتَهُ
ٱلْفَارِغَةَ وَرَجَعَ إِلَى بَيْتِ سَيِّدِهِ ٱلْغَضْبَانِ

Ex. 57d. A *very* literal translation :

There was with Halîm (He had) a nice faithful dog [which] (1) the son-of-his-brother (his nephew) had given to him. And he used-to-send him constantly to the market to buy (2) bread ; so the dog goes (3) and comes-with (brings) the bread in a basket. Then in one of the days (One day) Halîm wrote a paper to the baker and put it in the basket. So the dog took that basket in his mouth and went to the baker, who took the basket from his mouth and put the new bread in it. And while the dog was returning (4) to the house of his master, another dog saw (5) him and walked with him. Then that dog smelt the bread, so he took from the basket one loaf. So the first dog sprang upon him, and all the dogs that were in the street heard him, and attacked him, and ate all the bread that [was] in that basket. When the dog saw (6) that, he took his empty basket and returned to the house of his angry master.

Grammatical Notes :

(1) N.B. The Relative of an INDEFINITE noun is *not written*, probably because *alladhi* contains the article ! c f. Ex. 56b. (3). (2) *Subjunct :* (3) In the Present, *i.e.* continuous action. (4) Pres. partic. predicate of *kâna*. (5) and (6) "To see" is a *weak* verb. (I have purposely omitted a few of the unimportant vowels from this 'School Reader." Story).

Lesson 58. الصفة المشبّهة

Adjective Assimilated to the Participle. What does this mean? It means that, so long as the verb is a transitive one, it is quite logical to say that the Active Participle فاعِلٌ represents one-*doing*, and is, therefore, quite rightly called the *Active*, rather than "Present," Participle; but if the meaning of the verb is "*to-be* so and so," it is a little far-fetched to use the Active Participle for "one-*doing*". We therefore, use some other form for the adjective from such verbs, but the Arab Grammarians feel that there is some similarity between One-who-is and One-who-does, hence "Assimilated" Adj.

Give some examples from the Intransitive Verb فَعُلَ

Meaning.	Adjective.	Meaning.	Verb.
one-generous, generous	كَرِيمٌ	to be generous	كَرُمَ
one-noble	شَرِيفٌ	to be noble	شَرُفَ
mighty, great	عَظِيمٌ	to be mighty	عَظُمَ
beautiful, well	حَسَنٌ	to be beautiful	حَسُنَ
a brave one, brave	شُجَاعٌ	to be brave	شَجُعَ
firm, hard	صُلْبٌ	to be firm	صَلُبَ

What do we notice in the above examples?

That from the Intransitive Verb-form فَعُلَ an adjective is very often moulded upon the form فَعِيلٌ but *may* take certain other forms, *e.g.* the last three shewn.

Give examples from the verb-form فَعِلَ

(a) Adjectives on the torm فَعِلٌ

glad	فَرِحٌ	to be glad	فَرِحَ
cheerful	طَرِبٌ	to be cheeful	طَرِبَ
annoyed, depressed	ضَجِرٌ	to be annoyed	ضَجِرَ

(b) أَفْعَلُ taking فَعْلَاءُ for its Feminine, and فُعْلٌ Plural, is entirely used for words representing *colour or defect.*

lame	عُرْجٌ	ج	عَرْجَاءُ	أَعْرَجُ
dumb	خُرْسٌ	ج	خَرْسَاءُ	أَخْرَسُ
one-eyed	عُورٌ	ج	عَوْرَاءُ	أَعْوَرُ
cross-eyed	حُولٌ	ج	حَوْلَاءُ	أَحْوَلُ
deaf	صُمٌّ	ج	صَمَّاءُ	أَصَمُّ
blind	عُمْيٌ	ج	عَمْيَاءُ	أَعْمَى

(c) Taking the form فَعْلَانُ. Its Feminine takes فَعْلَى

thirsty	عِطَاشٌ	ج	عَطْشَى	عَطْشَانُ
hungry	جِيَاعٌ	ج	جَوْعَى	جَوْعَانُ

Do not spend much time upon فَعْلَانُ as it is rather intricate, and not very important now. The fact is, it is sometimes فَعْلَانٌ with tanwîn-ḍamma, and, *in that case* (only), takes a feminine with ة — فَعْلَانَةٌ (But *in coll:* فَعْلَانَةٌ is usual).

5. Are there any miscellaneous examples ?
Yes; any adjective, from a triliteral verb, which happens to take a *form other* than that of the regular Active or Passive Participle (but with similar meaning) is classified here.

elderly		شَيْخٌ	to grow old	شَاخَ
good		طَيِّبٌ	to be good	طَابَ
dead	(مَيْتٌ or)	مَيِّتٌ	to die	مَاتَ
wounded		جَرِيحٌ	to wound	جَرَحَ
victim		قَتِيلٌ	to murder	قَتَلَ

Lesson 59.

NOUN OF SUPERIORITY.

1. How is the Comparative denoted?

The adjective being a noun, its comparative form is naturally a noun; it is called the "Noun of Superiority" اِسْمُ ٱلتَّفْضِيل For the Superlative see 8—11 below.

2. Does the Noun of Superiority take any special form?

Yes; it is formed upon أَفْعَلُ from adjectives which have been derived from triliteral verbs, that is to say, before the first *radical*, prefix أَ and vowel the rest as above, discarding any letters of prolongation, etc. If the second and third radicals are alike they coalesce, and we use a shadda; in that case the fatḥa is thrown back on to the first radical.

more learned	أَعْلَمُ	learned	عَالِمٌ
greater	أَكْبَرُ	great	كَبِيرٌ
mightier, greater	أَعْظَمُ	mighty, great	عَظِيمٌ
more virtuous, distinguished	أَفْضَلُ	distinguished, virtuous	فَاضِلٌ
(better) more beautiful	أَحْسَنُ	good, beautiful	حَسَنٌ
uglier	أَقْبَحُ	ugly	قَبِيحٌ
more glorious	أَجَلُّ	glorious	جَلِيلٌ
more intense	أَشَدُّ	intense	شَدِيدٌ
sweeter	أَحْلَى	sweet	حُلْوٌ

(In the last example the *wau* undergoes a "permutation," reverting to ى which can carry no vowel itself.

3. Can we say, in Arabic, "sweeter *than*"......

Yes; we translate "*than*" by مِنْ and say أَحْلَى مِنْ عَسَلٍ sweeter than honey. The preposition *min* governs the following

noun in the oblique case, with tanwîn kasra if عَسَلٌ has tanwîn, or a single kasra if العسل has the definite article.

4. How would you say "redder, or whiter, than......" ?
Since we have learned a form أَفْعَلُ as a form of colour or physical defect, it is clear that adjectives denoting these two qualities are *already on the form* أَفْعَلُ so we must adopt a different plan. Take some such word as شَدِيدٌ *strong,* or *intense* and form its comparative أَشَدُّ and then say "more intense *in-the-matter-of-redness.*"

5. But how can we condense that long phrase ?
Into one word. The maşdar (verbal noun, or noun of action L:68) is used with tanwîn fatḥa (*i.e.* adverbially) to express this.

redder =	stronger as-to-redness	أَشَدُّ حُمْرَةً
whiter =	more as-to-whiteness	أَكْثَرُ بَيَاضاً
deafer =	intenser as-to-deafness	أَشَدُّ صَمَماً

6. Can the comparative be formed from Derived Verbs ?
Theoretically, no ! For example أَفَادَ is the 4th Conj. = "to be useful." We learn in Lesson 77 that the V.N. of Conj IV from *this* word is إِفَادَةٌ Then the phrase "He is more useful than she*,"-becomes هُوَ أَكْثَرُ إِفَادَةً (or فَائِدَةً) مِنْهَا
As a matter of fact, this rule is completely disregarded in modern Arabic, and one of the commonest phrases is

This is more useful than that هٰذَا أَفْيَدُ مِنْ ذٰلِكَ

Also "Then they (the hearts) [are] like stones, or stronger in-hardness." فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً (Al-Qur'an 2 : 69).
To-day, people would say أَقْسَى similarly to أَحْلَى]. †

* It is interesting to note that in English we say "than she [is]." but, in Arabic "than *her*," because *her* is Oblique case governed by the preposition *min.*

† §6 is less important, and may be passed over for the present, if desired,

7. Is the form أَفْعَلُ invariable ?

Yes; when مِنْ can be used. Thus even for the Fem. we say هِنْدٌ أَفْضَلُ مِنْ فَاطِمَةَ "Hind (a girl) is better than Fatima." كَانَتْ مَرْيَمُ أَجْمَلَ مِنْ هِنْدٍ Mariam (Mary) was prettier than Hind.

8. How, otherwise ?

A sort of superlative may be made by placing the form أَفْعَلُ as the antecedent to a "Construct Noun" in *Plural,* as example مُحَمَّدٌ أَفْضَلُ ٱلرِّجَالِ "Mohammed [is] the-best-of-men"; but this *might* vary according to gender, thus, هِنْدٌ فُضْلَى ٱلنِّسَاءِ "Hind is the best of women." But we may *also* say هِنْدٌ أَفْضَلُ ٱلنِّسَاءِ and this way is more usual now. هِيَ أَجْمَلُ نِسَائِي she is the prettiest of my wives. أَحْسَنُ ٱلْمَأْكُولَاتِ the best of eatables.

9. A curious variation is the use of كَبِيرُ for أَكْبَرُ *in construction.*

"The greatest of them did it" فَعَلَهُ كَبِيرُهُمْ (Qur'ân).

"The Prime Minister attended" حَضَرَ كَبِيرُ ٱلْوُزَرَاءِ

"He is the chief of the Muslims." حَضْرَتُهُ كَبِيرُ ٱلْمُسْلِمِينَ

10. But, in general, what is the superlative ?

In a word, it is—The comparative *defined* (c.f. French); *e.g.* we prefix the definite article to أَفْعَلُ and get ٱلْأَفْعَلُ Ex : ٱلْأَفْضَلُ the best, or most distinguished ; ٱلْأَلْطَفُ the gentlest, or kindest.

11. Can this vary according to gender and number ?

(a) It forms its feminine in ٱلْفُعْلَى Ex : ٱلْمُقَدِّمَةُ ٱلْكُبْرَى the major (greatest) premise" (see Ex. 33). ٱلْمَدْرَسَةُ ٱلصُّغْرَى "the smallest school." Revise carefully Lesson 43 : 3, 4.

(b) It is quite possible to give it a regular plural, thus : ٱلرِّجَالُ ٱلْأَفْضَلُونَ (Revise 45 : 3 d); it sometimes takes a Broken Plural : ٱلرِّجَالُ ٱلْأَفَاضِلُ The most distinguished men."

EXAMINATION PAPER 60.

A. *Translate to English.*

(١) اَلسَّلَامُ عَلَيْكَ. عَلَيْكَ ٱلسَّلَامُ وَرَحْمَةُ ٱللهِ وَبَرَكَاتُهُ

(٢) خَلَقَ ٱللهُ ٱلسَّمَاءَ وَٱلْأَرْضَ فِي ثَمَانِيَةِ أَيَّامٍ

(٣) أُولٰئِكَ لَهُمْ هُدًى مِنْ رَبِّهِمْ

(٤) دَرَسْتُ فِي مَدَارِسَ كَثِيرَةٍ

(٥) أَخِي مُفَتِّشٌ لٰكِنَّ أَبِي فَلَّاحٌ

(٦) حَضْرَتُهُ صَاحِبُ بُيُوتٍ وَمَخَازِنَ

(٧) كَلَامُ ٱلْمَلِكِ خَيْرُ ٱلْكَلَامِ

(٨) هٰؤُلَاءِ أَفْضَلُ مِنْ أُولٰئِكَ

(٩) هُوَ أَشَدُّ ٱجْتِهَادًا مِنْهَا

(١٠) فَلَّاحُو مِصْرَ يَعْلَمُونَ أَشْغَالَهُمْ

B. *Translate to Arabic.*

1. When will there be peace after this war?
2. Who is the Caliph (Khalifa) (or "The Prince of the Believers,") now?
3. "He whom thou lovest is sick."
4. The two princesses, whose abode (mansion) we saw, have come home.
5. Salma is my first and most beautiful wife.
6. We have been to many mosques.
7. The girl went back to ask her brother.
8. Her brother was with Abu Zaid.
9. Fatima is prettier than Mary.
10. Yes, she is the prettiest of all the girls.

C. *Questions.*

1. What words are Feminine?
2. What is the Rule for Agreement of Adjectives

Lesson 61.

EYE, VOICE AND EAR.

Memorise the following Scripture verses, one at a time. Later on, Arabic proverbs and other useful sentences will be set.

(١) وَكَمَا تُرِيدُونَ أَنْ يَفْعَلَ ٱلنَّاسُ بِكُمْ اِفْعَلُوا أَنْتُمْ أَيْضاً بِهِمْ هٰكَذَا

(٢) إِنْ ثَبَتُّمْ فِيَّ وَثَبَتَ كَلَامِي فِيكُمْ تَطْلُبُونَ مَا تُرِيدُونَ فَيَكُونُ لَكُمْ

(٣) يُبَارِكُكَ ٱلرَّبُّ وَيَحْرُسُكَ

(٤) يُضِيءُ ٱلرَّبُّ بِوَجْهِهِ عَلَيْكَ وَيَرْحَمُكَ

(٥) يَرْفَعُ ٱلرَّبُّ وَجْهَهُ عَلَيْكَ وَيَمْنَحُكَ سَلَامًا

(٦) أَمَّا أَنَا وَبَيْتِي فَنَعْبُدُ ٱلرَّبَّ

(٧) كَأَيَّامِكَ رَاحَتُكَ

Literal Translation : (To be compared with the references given).

1. And as ye wish that the people do with you, do ye also with them thus (*c.f.* Luke 6 : 31).
2. If ye remain (or, abide,—use Past Tense after إِنْ) in Me, and my speech (word) abide in you, ye shall (may) ask what ye wish and it is yours (*c.f.* John 15 : 7).
3. The LORD bless you and guard you (Numb. 6 : 24).
4. The LORD shine *with His face upon thee and be-merciful-unto-thee (v.25).
5. The LORD lift up His face upon thee, and grant thee peace (26).
6. As for me and my house — we will serve the LORD (Joshua 24 : 15).
7. As thy days, thy rest [shall be]. (Deut. 33 : 25).

* A "hollow" verb having middle radical *ya*. (L. 115).

Lesson 62.

PRIMITIVE AND DERIVED NOUNS.

1. What is a Primitive Noun?

One that is *not* derived from the usual triliteral verbal root. These are but few in number, the commonest examples are سَيْفٌ sword فَرَسٌ horse قَلْبٌ heart إِبِلٌ camel عُنُقٌ neck.

2. What is a Derived Noun?

One which *is* derived from the usual verbal root; *e.g.* from دَرَسَ to study, we get مَدْرَسَةٌ a place for study, i.e. *a school.*

3. How many kinds of such nouns are derived from the root?

There are eleven given below; but *not all* of these come from *one* root. The first eight are practically in order of importance.

(1) Noun of Agent, or Active Participle فَاعِلٌ (Lesson 23).

(2) Noun of Object or Passive Participle مَفْعُولٌ (Lesson 23).

(3) Noun of Place and Time, مَفْعَلَةٌ etc. (also of "Abundance").

(4) Noun of Instrument, on forms مِفْعَالٌ etc. (Lesson 63).

(5) Noun of Quality, or Assimilated Adjective (Lesson 58).

(6) Noun of Superiority, or Comparative (Lesson 59).

(7) Noun of Colour or Defect (Lesson 58 : 4b).

(8) Noun of Excess, or Intensive Agent (Lesson 146).

(9) (10) and (11) Nouns of Unity (139 : 7), of Species (142 : 6) and of Action formed with Mim (See Lesson 68 : 9).

4. What is the purpose of the Noun of Place and Time?

Its purpose is to show where, or when, the action was done; *e.g.* مَكْتَبٌ is derived from كَتَبَ to write and shows the *place* where writing is done, *i.e.* an office.

The result is generally *where*, not so often *when*. But مَغْرِبٌ may be either the place or time of sunsetting, *i.e.* either West, or Sunset. (But مغرب for "sunset" is more colloquial) المغرب الاقصى (*lit.* Farthest West) is the name of Morocco.

5. Give examples using the form مَفْعَلٌ the *place of doing*

SOME NON-SOUND VERBS.

(to be learned now, but studied later in their proper section).

to come	أَتَى يَأْتِي	to come	جَاءَ يَجِيءُ
to walk	مَشَى يَمْشِي	to will, wish	شَاءَ يَشَاءُ
to throw	رَمَى يَرْمِي	to say	قَالَ يَقُولُ
it (he) was found	وُجِدَ	it was (is) said	قِيلَ
there is	يُوجَدُ	it was related	حُكِيَ

Exercise 62a.

1. Are you able to (can you) print books at your press ?
2. With all ease. Do you wish books for the school ?
3. Some of them are for the office and some of them for the store, and some are for another place.
4. Well ; send me some of them before sunset.
5. Those two books are not with us (in stock) now.
6. The king and queen rule in their kingdom.
7. When will the Presbyterial Conference gather ? And the Language "Academy ?" (Verb اجتمع Conj. VIII means, to assemble).
8. They sat down behind the entrance of the cemetery.

Exercise 62b.

(١) هَلْ تَقْدِرُ أَنْ تَطْبَعَ كُتُبًا فِي مَطْبَعَتِكُمْ

(٢) بِكُلِّ سُهُولَةٍ هَلْ تُرِيدُ كُتُبًا لِأَجْلِ ٱلْمَدْرَسَةِ

(٣) بَعْضُهَا لِلْمَكْتَبِ وَبَعْضُهَا لِلْمَخْزَنِ وَبَعْضُهَا لِمَوْضِعٍ آخَرَ

(٤) حَسَنًا : ٱبْعَثُوا لِي بَعْضَهَا قَبْلَ ٱلْمَغْرِبِ

(٥) ذَانِكَ ٱلْكِتَابَانِ لَيْسَا عِنْدَنَا ٱلْآنَ

(٦) اَلْمَلِكُ وَٱلْمَلِكَةُ يَمْلِكَانِ فِي مَمْلَكَتِهِمَا

(٧) مَتَى يَجْتَمِعُ مَجْمَعُ ٱلْمَشْيَخَةِ ؟ وَٱلْمَجْمَعُ ٱللُّغَوِيُّ (مَجْمَعُ ٱللُّغَةِ)

(٨) جَلَسُوا وَرَاءَ مَدْخَلِ ٱلْمَقْبَرَةِ

Lesson 63.

NOUN OF INSTRUMENT اسم الآلة

1. This denotes the instrument, or tool, by means of which the action is done. Now the most common word for knife is سِكِّينٌ, which takes the plural سَكَاكِينُ but that word is a primitive noun, not a derived noun. When it is desired to derive a noun of instrument from a verb, that can only be done upon certain forms, which are مِفْعَلٌ مِفْعَالٌ and مِفْعَلَةٌ

2. Give a few examples upon the form مِفْعَلٌ

a file	مِبْرَدٌ	to file	بَرَدَ
a milk-pail	مِحْلَبٌ	to milk	حَلَبَ
a hand-press	مِكْبَسٌ	to squeeze	كَبَسَ
scissors	مِقَصٌّ	to cut, trim	قَصَّ

3. Give a few examples upon the form مِفْعَالٌ

a key	مِفْتَاحٌ	to open	فَتَحَ
a plough	مِحْرَاثٌ	to plough	حَرَثَ
a balance	مِيزَانٌ	to weigh	وَزَنَ
bellows	مِنْفَاخٌ	to blow	نَفَخَ
a saw	مِنْشَارٌ	to saw	نَشَرَ

4. Also upon مِفْعَلَةٌ

a broom	مِكْنَسَةٌ	to sweep	كَنَسَ
a pen-case	مِقْلَمَةٌ	to trim (a pen)	قَلَمَ
a ruler	مِسْطَرَةٌ	to rule (paper)	سَطَّرَ
a fan	مِرْوَحَةٌ	to fan	رَوَّحَ

5. What becomes of the wau of the verb وَزَنَ ?

It disappears in accordance with the great *RULE OF PERMUTATION* : — "Retain that (vowel, etc.) which is essential to the *form* of the word, and change the other." In most cases this amounts to the same as saying : —

"Change the weak consonant to harmonise with the strong vowel."

6. Where shall we again meet with this rule ?

This important rule will help us to understand the Hollow Verb قَالَ يَقُولُ which forms its Passive in قِيلَ (it was said); the kasra is thrown back one radical and a *ya* is supplied to suit it.

7. What are the three vowels taken by a prefixed *mîm,* to form a Derived Noun, and how are they distinguished ?

مُ marks a *Noun of Agent (or Object)* of a *Derived Verb,* only.

مَ „ „ *Noun of Place or Time,* from the Primitive (Triliteral)*

مِ „ „ *Noun of Instrument.*

Excercise 63a. To Arabic :

1. Patience is the key of relief.
2. This saw is useless, haven't you another with you ?
3. I will ask the carpenter for another saw.
4. The place (site) of the Vizier's assassination was near the city.
5. Bring the bellows, girl, and blow the fire.
6. She left her books in the press at the school, but she took her ruler with her.

Exercise 63b. To English :

(١) اَلصَّبْرُ مِفْتَاحُ ٱلْفَرَجِ
(٢) هٰذَا ٱلْمِنْشَارُ غَيْرُ نَافِعٍ أَلَيْسَ عِنْدَكَ غَيْرُهُ
(٣) سَأَطْلُبُ مِنَ النَّجَّارِ مِنْشَاراً آخَرَ
(٤) كَانَ مَوْضِعُ مَقْتَلِ ٱلْوَزِيرِ قَرِيباً مِنَ ٱلْمَدِينَةِ
(٥) هَاتِي ٱلْمِنْفَاخَ يَا بِنْتُ وَٱنْفُخِي فِي ٱلنَّارِ
(٦) تَرَكَتْ كُتُبَهَا فِي ٱلْمِكْبَسِ بِٱلْمَدْرَسَةِ لٰكِنَّهَا أَخَذَتْ مِسْطَرَتَهَا مَعَهَا

* But as the Noun of Place from a *Derived* verb has no separate form, it takes مُ on the same form as the Passive Participle (88 : 10).

7. How do we form plurals of Nouns of Instrument? Of the three forms in Lesson 63, the first and third form their plural on form مَفَاعِلُ just as the Noun of Place; exs: مَبَارِدُ and مَكَانِسُ. The one in مِفْعَالٌ will be treated in Lesson 65.

8. Give examples of *odd* words which take the four-syllable plural, because they contain four consonants!

قَنَاطِرُ	قَنْطَرَةٌ	an arch	a coin, money	دَرَاهِمُ	دِرْهَمٌ
سَنَابِلُ	سُنْبُلَةٌ	ear of corn	a rabbit	أَرَانِبُ	أَرْنَبٌ
جَوَاهِرُ	جَوْهَرَةٌ	a jewel	a temple	هَيَاكِلُ	هَيْكَلٌ
كَوَاكِبُ	كَوْكَبٌ	a star	a thumb	أَبَاهِمُ	أَبْهَمٌ
فَنَادِقُ	فُنْدُقٌ	inn, hotel	a finger	أَصَابِعُ	أُصْبُعٌ

9. How may we show the vowelling of these odd words?
By this diagram ✱ ✱ \| ✱ ✱ which is commonly used for words not having the servile mîm.

10. Suppose the word contains *five* consonants?
Drop all after the first four (see 3 above) quince سَفَرْجَلٌ ج سَفَارِجُ

11. Directions as to Note-Book.
Take in your Vocabulary Book several pages for the plural مَفَاعِلُ. Put the form at the head of the page. Enter up all the (attested) examples you come across. Take (say) the 3rd page for the odd words (para. 8 above) and label it.

12. Example of a heading in Note-Book:— مَفَاعِلُ

مَكَاتِبُ	an office	مَكْتَبٌ
مَبَارِدُ	a file	مِبْرَدٌ

13. Example of another heading:

Form ✱ ✱ \| ✱ ✱

جَوَاهِرُ	jewel	جَوْهَرَةٌ

Exercise 64a.

1. If I had (Had I had) much money I would visit (have visited) all the schools of the world;
2. And see all the mosques and lawcourts and libraries.
3. Do you not wish to visit the printing-presses also?
4. Yes, I wish to visit the largest presses also.
5. [Will] you not visit the Alexandria lighthouse and stay in the chief dwellings of that city?
6. I will look into the matter [the day]-after-tomorrow.
7. Is the scissors more useful than the knife, or the knife more useful than the scissors?
8. It is said that one of the hotel guests (dwellers in hotels) some years ago (since years) used to throw some jewels and coins in the Nile [for the children to dive for]; and they have now been found under the arches of the old temples.

Exercise 64b.

(١) لَوْ كَانَ لِي دَرَاهِمُ كَثِيرَةٌ كُنْتُ أَزُورُ جَمِيعَ مَدَارِسِ ٱلْعَالَمِ

(٢) وَأَرَى كُلَّ ٱلْمَسَاجِدِ وَٱلْمَحَاكِمِ وَٱلْمَكَاتِبِ

(٣) هَلْ لَا تُرِيدُ أَنْ تَزُورَ ٱلْمَطَابِعَ أَيْضًا

(٤) نَعَمْ أُرِيدُ أَنْ أَزُورَ أَكْبَرَ ٱلْمَطَابِعِ أَيْضًا

(٥) أَلَا تَزُورُ مَنَارَةَ ٱلْإِسْكَنْدَرِيَّةِ وَتَنْزِلُ فِي أَعْظَمِ مَنَازِلِ تِلْكَ ٱلْمَدِينَةِ

(٦) سَأَنْظُرُ فِي ٱلْأَمْرِ بَعْدَ غَدٍ

(٧) هَلِ ٱلْمِقَصُّ أَفْيَدُ مِنَ ٱلسِّكِّينِ أَمِ ٱلسِّكِّينُ أَكْثَرُ نَفْعًا مِنَ ٱلْمِقَصِّ

(٨) قِيلَ إِنَّ أَحَدَ ٱلنَّازِلِينَ فِي ٱلْفَنَادِقِ مُنْذُ سَنَوَاتٍ كَانَ يَرْمِي بَعْضَ جَوَاهِرَ وَدَرَاهِمَ فِي ٱلنِّيلِ فَقَدْ وُجِدَتِ ٱلْآنَ تَحْتَ قَنَاطِرِ ٱلْهَيَاكِلِ ٱلْقَدِيمَةِ

Vocabulary 64.

		Sunday	يَوْمُ ٱلْأَحَدِ
Thursday	يَوْمُ ٱلْخَمِيسِ	Monday	يَوْمُ ٱلْاِثْنَيْنِ
Friday	يَوْمُ ٱلْجُمْعَةِ	Tuesday	يَوْمُ ٱلثَّلَاثَاءِ
Saturday	يَوْمُ ٱلسَّبْتِ	Wednesday	يَوْمُ ٱلْأَرْبَعَاءِ

Lesson 65.

QUADRISYLLABIC PLURAL.

Form مَفَاعِيلُ etc.

1. What happens to the form مَفَاعِلُ if there is a long vowel in the Sing., as in the word مِحْرَاثٌ a plough?
See our Rule of Permut: (63 : 5). Change the letter of prolongation to a ي to suit the vowel, which is kasra; thus مَحَارِيثُ
2. How do we show the form?
As in 64, except that we now add a ya to lengthen the 3rd syllable. Thus مَفَاعِيلُ
3. But مِيزَانٌ has a kasra with its mîm, and our plural form has a fatḥa; what happens?
See our *Rule* again! Here fatḥa is part of the form, so fatḥa has to be written, thus مَ. We then observe that the ya has no longer any "raison d'être", since it was only substituted for wau to suit the kasra, which has now disappeared; we, therefore, return to the original wau, which also takes fatḥa here. The ʿain has a kasra in the type-form, therefore the alif is changed to ya to be homogeneous to it, and the plural of mizân becomes mawâzîn مَوَازِينُ balances.
4. Give examples of tabulation of this form in the Note-Book.

Form مَفَاعِيلُ

Plural		Singular
مَفَاتِيحُ	a key	مِفْتَاحٌ
مَحَارِيثُ	a plough	مِحْرَاثٌ
مَوَازِينُ	a balance	مِيزَانٌ

5. Can other words beside the Noun of Instrument take a plural in ٭َ٭َا٭ِي٭ُ
Certainly, such as contain four (or more) consonants and have a weak letter after the third consonant. Examples:

Exercise 65a. (Construe thus "The subject was what?")

1. What was the subject of your sermon last Sunday?
(The word yaum is Adverbial (Time) Accusative here, therefore takes fatḥa).
2. The subjects of my sermons are always taken from the Injîl (Gospel).
3. Yes (Quite so); but what are the doctrines *(lit.* teachings) which you preached about in (during) the past weeks?
4. Sometimes, "Christ in the Psalms", for example; and sometimes "Christian Evidences"; and at other times, "The Life and Death of Christ."
5. But for (Had it not been for) my poverty, I would have had *(lit.* there was to me) many commentaries, for they are very useful to the preacher.
6. (Perhaps) Let-us-hope-you will be able to buy them yet (later) in spite of your poverty.
7. On Wednesday morning I shall take the subject of the devils, then, in-evening, the subject of the poor-fellows who were brought to Jesus and trusted in and worshipped Him.
8. Then, on Saturday morning, "Ye are more-valuable (better than many sparrows."

Exercise 65b.

(١) مَاذَا كَانَ مَوْضُوعُ مَوْعِظَتِكَ يَوْمَ ٱلْأَحَدِ ٱلْمَاضِي

(٢) مَوَاضِيعُ مَوَاعِظِي مَأْخُوذَةٌ مِنَ ٱلْإِنْجِيلِ دَائِمًا

(٣) نَعَمْ وَلٰكِنْ مَا هِيَ ٱلتَّعَالِيمُ ٱلَّتِي وَعَظْتَ فِيهَا فِي ٱلْأَسَابِيعِ ٱلْمَاضِيَةِ

(٤) بَعْضَ ٱلْأَوْقَاتِ «ٱلْمَسِيحُ فِي ٱلْمَزَامِيرِ» مَثَلًا وَبَعْضَ ٱلْأَوْقَاتِ
«ٱلْبَرَاهِينُ ٱلْمَسِيحِيَّةُ» وَأَوْقَاتًا أُخْرَى «حَيَاةُ ٱلْمَسِيحِ وَمَوْتُهُ»

(٥) لَوْلَا فَقْرِي كَانَ لِي تَفَاسِيرُ كَثِيرَةٌ لِأَنَّهَا نَافِعَةٌ جِدًّا لِلْوَاعِظِ

(٦) لَعَلَّكَ تَقْدِرُ أَنْ تَشْتَرِيَهَا بَعْدُ رَغْمًا عَنْ فَقْرِكَ

(٧) يَوْمَ ٱلْأَرْبِعَاءِ صَبَاحًا سَآخُذُ مَوْضُوعَ ٱلشَّيَاطِينِ ثُمَّ مَسَاءً مَوْضُوعَ
ٱلْمَسَاكِينِ ٱلَّذِينَ أُتِيَ بِهِمْ إِلَى يَسُوعَ فَوَثِقُوا بِهِ وَسَجَدُوا لَهُ

(٨) ثُمَّ صَبَاحَ ٱلسَّبْتِ «أَنْتُمْ أَفْضَلُ مِنْ عَصَافِيرَ كَثِيرَةٍ»

Lesson 66.

Plural Forms فَوَاعِلُ and فَعَائِلُ

1. Are there any nouns of the form فَاعِلٌ (Active Participle) that take Quadrisyllabic Plural?
Yes, and they act upon the Rule: if alif occurs as the second letter of a word, change it to wau and form the four-syllable plural. (Not generally used for rational beings).

2. Some examples of فَوَاعِلُ

قَوَاعِدُ	a rule	قَاعِدَةٌ	عَوَامِلُ	a factor	عَامِلٌ
جَوَائِزُ	a prize	جَائِزَةٌ	خَوَاتِمُ	a ring, seal	خَاتِمٌ
مَوَائِدُ	a table	مَائِدَةٌ	طَوَابِعُ	a stamp	طَابِعٌ
فَوَائِدُ	a benefit	فَائِدَةٌ	جَوَامِعُ	a mosque	جَامِعٌ
صَوَاعِقُ	thunderbolt	صَاعِقَةٌ	جَوَانِبُ	a side	جَانِبٌ
حَوَادِثُ	accident / incident	حَادِثَةٌ	خَوَاطِرُ	a thought	خَاطِرٌ

3. Can there be a form فَوَاعِيلُ
Certainly, on condition that there is a weak letter after the ʿain or middle radical, as well as after the first radical. From the nature of the case this cannot apply to the Passive Participle, which commences with a servile mîm (65 : 6).

قَوَامِيسُ	a dictionary	قَامُوسٌ
نَوَامِيسُ	law (natural)	نَامُوسٌ
جَوَاسِيسُ	a spy	جَاسُوسٌ
حَوَانِيتُ	shop, beershop	حَانُوتٌ
فَوَانِيسُ	lantern	فَانُوسٌ
قَوَانِينُ	a law (civil)	قَانُونٌ

4. How does the plural form فَعَائِلُ originate ?

RULE : Feminine Nouns having in the singular a long vowel (weak letter) after the second radical, substitute hamza for the weak letter immediately after the alif ; thus we get فَعَائِلُ

5. Give some examples of فَعَائِلُ :

قَصَائِدُ	a poem	قَصِيدَةٌ	حَقَائِقُ	a fact, truth	حَقِيقَةٌ
جَرَائِدُ	newspaper	جَرِيدَةٌ	فَضَائِلُ	a virtue	فَضِيلَةٌ
جَزَائِرُ	an island	جَزِيرَةٌ	رَذَائِلُ	a vice	رَذِيلَةٌ
قَبَائِلُ	a tribe	قَبِيلَةٌ	كَنَائِسُ	a church	كَنِيسَةٌ
عَجَائِبُ	a miracle	عَجِيبَةٌ	ذَبَائِحُ	a sacrifice	ذَبِيحَةٌ
قَلَائِلُ	few (fem.)	قَلِيلَةٌ	عَقَائِدُ	a creed } belief }	عَقِيدَةٌ
رَسَائِلُ	a letter } epistle }	رِسَالَةٌ	كَبَائِرُ	a major sin	كَبِيرَةٌ
بَشَائِرُ	good tidings, gospel	بِشَارَةٌ	صَغَائِرُ	a minor sin	صَغِيرَةٌ

6. The above forms must be entered at the head of pages in the Vocabulary Book and plenty of space allowed for the first and the last mentioned : as other examples are discovered and authenticated, they should be entered up, and *learnt.*

EXAM. PAPER 66.

Give the Plural (or Singular) of the following thirty nouns, also Dual if possible. In every case give the English meaning. Fully vowel, and *send up for correction, with Exam. Paper 70.*

أَشْغَالٌ قَاعِدَةٌ جَزِيرَةٌ مُؤْمِنَةٌ قَبِيلَةٌ امْرَأَةٌ سَنَةٌ سَنَابِلُ يَوْمٌ

مَوَاعِظُ غَائِبُونَ مَكْتَبَةٌ كَبَائِرُ جَوَائِزُ مَصْنُوعَاتٌ أَوْقَاتٌ

مَحَارِيثُ مَغْلُوبٌ أَفْضَلُ أَبَاهِمُ مَبَارِدُ قَامُوسٌ لُصُوصٌ أَمَةٌ بَيْتٌ

أَعْمَى اللَّوَاتِي دَرْسٌ خُرْسٌ مَخْزَنٌ

5. Is there a plural form ending in alif with hamza?
Yes, there are two, but both of them end in the *long* alif (with hamza written *after* it. L. 13:4). The first is فُعَلاءُ fuʿalâ,u. Note that the three radicals take no weak letter between them but add a long alif *after* the three. (Used for *active Qualities*).

شُرَفاءُ	noble	شَرِيفٌ	قُدَمَاءُ	old	قَدِيمٌ
رُحَمَاءُ	merciful	رَحِيمٌ	حُكَمَاءُ	wise	حَكِيمٌ
فُقَرَاءُ	poor (finan.)	فَقِيرٌ	جُهَلاءُ	ignorant, stupid	جَاهِلٌ
ضُعَفَاءُ	weak	ضَعِيفٌ	عُقَلاءُ	intelligent	عَاقِلٌ
غُرَبَاءُ	stranger	غَرِيبٌ	عُلَمَاءُ	D.D., "Savant."	عَالِمٌ
حُلَفَاءُ	Ally(by treaty	حَلِيفٌ	شُعَرَاءُ	poet	شَاعِرٌ

6. What is the other plural form ending in long alif with hamza?
أَفْعِلاءُ Afʿilâ'u which prefixes an *alif-hamza before the first radical.*

أَنْبِيَاءُ	prophet	نَبِيٌّ	أَقْرِبَاءُ	intimate near	قَرِيبٌ
أَغْنِيَاءُ	rich	غَنِيٌّ	أَطِبَّاءُ	physician	طَبِيبٌ
أَقْوِيَاءُ	strong	قَوِيٌّ	أَعِزَّاءُ	precious, dear	عَزِيزٌ
أَشْقِيَاءُ	a wretch a rascal	شَقِيٌّ	أَشِدَّاءُ	intense	شَدِيدٌ
أَتْقِيَاءُ	pure	تَقِيٌّ	أَصْدِقَاءُ	a friend	صَدِيقٌ

7. What is important about فُعَلاءُ and أَفْعِلاءُ?
That both these Plural Forms, *while undefined,* are diptotes, or two-case words. Note the absence of tanwîn. But when defined, either by the article, or by construction, *all* the cases can be marked. (Compare 64:5 and 65:7)

8. What is أَفْعِلاءُ used for?
Principally for words from "defective" roots, (i.e., ending in ya) also for words with 2nd and 3rd radicals alike

Exercise 67a. To English:

(١) لَعَلَّ ٱلْحُلَفَاءَ يَرْبَحُونَ هٰذِهِ ٱلْحَرْبَ (يَفُوزُونَ فِي هٰذِهِ ٱلْحَرْبِ)

(٢) اَلْعُقَلَاءُ يَمِيلُونَ إِلَى ٱلْحُلَفَاءِ أَمَّا ٱلْجُهَلَاءُ فَإِنَّهُمْ أَقَلُّ مَيْلًا إِلَيْهِمْ مِنَ ٱلْحُكَمَاءِ

(٣) اَلشُّعَرَاءُ وَٱلْعُلَمَاءُ وَأَصْحَابُ ٱلْجَرَائِدِ يَمِيلُونَ إِلَى حُلَفَائِنَا

(٤) لَوْلَا ٱلسُّفُنُ ٱلْإِنْكِلِيزِيَّةُ كَانَ ٱلْأَلْمَانُ (الجرمانُ) قَدْ نَجَحُوا فِي ٱلْحَرْبِ ٱلْحَاضِرَةِ

(٥) اَلْفُقَرَاءُ وَٱلصِّغَارُ كُرَمَاءُ (كِرَامٌ) أَمَّا ٱلْأَغْنِيَاءُ وَٱلْكِبَارُ فَبُخَلَاءُ

(٦) يُوجَدُ فِي بَرِّ مِصْرَ جَوَاسِيسُ كَثِيرُونَ جِدًّا يَحْضُرُونَ ٱلْكَنَائِسَ وَٱلْحَوَانِيتَ وَٱلْمَجَالِسَ ٱلْأُخْرَى

(٧) يَقُولُ ٱلْمَسِيحِيُّونَ إِنَّ ٱلرُّسُلَ لَيْسُوا أَنْبِيَاءَ دَائِمًا

Exercise 67b. To Arabic:

1. Let us hope that the Allies will win this war.
2. Intelligent men incline to the Allies; as for the ignorant ones, they are less inclined to them than the wise men.
3. Poets, savants, and newspaper-proprietors incline to our Allies.
4. But for the English ships, the Germans had succeeded in the present war.
5. The poor and the small are generous; as for the rich and great, [they are] miserly.
6. There-are-found (there are) in the land of Egypt very many spies; they attend the churches, shops (bars) and other assemblies (meeting-places).
7. Christians say that apostles are not always prophets.

Vocabulary 67.

miserly	بَخِيلٌ ج بُخَلَاءُ	to incline	مَالَ يَمِيلُ مَيْلًا
Germans (Allemagne)	اَلْأَلْمَانُ	person	شَخْصٌ ج أَشْخَاصٌ

Lesson 68.

THE MAṢDAR المصدر

1. What, in Arabic, corresponds to the English Infinitive "To strike"?

The dictionary indexes the third person singular in the past and present tenses, and shows, in English, the words "To strike." Strictly speaking, however, the English is a translation not of the past or present tenses, but of a third word which is always given next, and the meaning of which is The-act-of-doing (Verbal Noun). To strike ضَرَبَ يَضْرِبُ ضَرْبًا

Now the word ضَرْب takes the tanwîn as a noun, and is, in fact, a verbal noun and means "the-act-of-striking."

1. But why have you given ضَرْب in the Accusative ضَرْبًا ?

That is the "absolute," or the *adverbial* form, and the verbal noun is always quoted in the lexicons in the Accusative. Arabic is very like Hebrew here: *c.f.* "I waited patiently for the Lord"; Arabic "I waited a waiting",—the word "waiting" being placed in the Accusative. Also Luke II : 9 فَخَافُوا خَوْفًا عَظِيمًا "Then they feared a great fear". (*c.f.* Cognate Object).

3. What is this verbal noun called?

مَصْدَر Maṣdar, which means origin or source, for it is looked upon as the "source" of the verb, and as most Arabic mouns are derived from verbs, it is the "source" of everything.

4. Have we the same in English Grammar?

Almost so; we have what is called the "Gerundial Infinitive" (look it up in Meiklejohn). A "gerund" partakes of the nature of a verb but is parsed like a noun, and the Gerundial Infinitive is a gerund in *infinitive* form. Exs. (1) "It is wrong to strike the king"=To strike the king is wrong=Striking the king is wrong. (1) "To err is human, to forgive divine" = The act-of-erring is human, the-act-of-forgiving is divine. In Arabic, the Maṣdar would be used in each of these cases.

V. فُعُول Verbs denoting movement or the lack of it.

to fall	سُقُوطًا	يَسْقُطُ	سَقَطَ
to enter	دُخُولاً	يَدْخُلُ	دَخَلَ
to go out	خُرُوجًا	يَخْرُجُ	خَرَجَ
to ascend	صُعُوداً	يَصْعَدُ	صَعِدَ
to descend	نُزُولاً	يَنْزِلُ	نَزَلَ
to be tranquil	سُكُونًا	يَسْكُنُ	سَكَنَ
to be silent	سُكُوتًا	يَسْكُتُ	سَكَتَ
to sit	جُلُوسًا	يَجْلِسُ	جَلَسَ
to set (sun)	غُرُوبًا	يَغْرُبُ	غَرَبَ

VI. فُعُولَة comes from فَعُلَ which denotes qualities.

to be rough	خُشُونَةً	يَخْشُنُ	خَشُنَ
to be easy	سُهُولَةً	يَسْهُلُ	سَهُلَ
to be difficult	صُعُوبَةً	يَصْعُبُ	صَعُبَ
to be sweet (water)	عُذُوبَةً	يَعْذُبُ	عَذُبَ
to be cool, damp	رُطُوبَةً	يَرْطُبُ	رَطُبَ

VII. فَعَالَة usually denoting qualities.

to be safe	سَلَامَةً	يَسْلَمُ	سَلِمَ
to be charming	ظَرَافَةً	يَظْرُفُ	ظَرُفَ
to be eloquent	فَصَاحَةً	يَفْصُحُ	فَصُحَ
to intercede	شَفَاعَةً	يَشْفَعُ	شَفَعَ

VIII. فِعَالَة often used for office, trade, etc.

to write (as clerk)	كِتَابَة	يَكْتُبُ	كَتَبَ
to trade	تِجَارَة	يَتْجُرُ	تَجَرَ
to worship (serve)	عِبَادَة	يَعْبُدُ	عَبَدَ

IX. فَعْلَة

to show mercy	رَحْمَة	يَرْحَمُ	رَحِمَ
to be plentiful	كَثْرَة	يَكْثُرُ	كَثُرَ

X. فَعَلَان

to shine	لَمَعَانًا	يَلْمَعُ	لَمَعَ
to dissolve	ذَوَبَانًا	يَذُوبُ	ذَابَ
to get excited	هَيَجَانًا	يَهِيجُ	هَاجَ

8. Which are the most important?
I فَعْلٌ IV فَعَلٌ V فُعُولٌ VI فُعُولَةٌ VII فَعَالَةٌ

9. Is there a masdar like the Noun of Place?
There is one which in form *is* like it, but the meaning is different; for example مَجِيءٌ (Advent) means not the *place* of coming but the *act* of coming. It is called "Maşdar Mîmî."

XI. مَفْعَل : مَفْعِل : مَفْعِلَة (مصدر ميميّ i.e. with م).

to see	مَنْظَرًا	يَنْظُرُ	نَظَرَ
to come	مَجِيئًا	يَجِيءُ	جَاءَ
to know	مَعْرِفَة	يَعْرِفُ	عَرَفَ
to will, wish	مَشِيئَة	يَشَاءُ	شَاءَ

10. Note that one or two Weak Verbs have been introduced above. These will be studied after the Sound verb (Lessons 101—130).

11. Give examples of the use of the maṣdar, governing a noun!

The maṣdar may be used either actively or passively.

(a) In an Active sense :—

I was surprised at his killing Zeid. عَجِبْتُ مِنْ قَتْلِهِ زَيْدًا

There is, however an alternative construction, *i.e.*, to place Zeid in genitive with لِ thus: عَجِبْتُ مِنْ قَتْلِهِ لِزَيْدٍ

Here قَتْلَهُ (his killing) does not mean "being killed" but "killing someone" (*i.e.* it is used actively).

That he would not order them to go أَنْ لاَ يَأْمُرَهُمْ بِالذَّهَابِ

That he would give them leave to enter أَنْ يَأْذَنَ لَهُمْ بِالدُّخُولِ

(b) In a Passive sense :—

I was surprised at Zeid's being-beaten عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ

"Its being-eaten is not lawful except to the priests" لاَ يَحِلُّ أَكْلُهُ إِلاَّ لِلْكَهَنَةِ

12. DISJUNCTIVE. What does قَتْلُهُ إِيَّاهُ mean?

When there is any possibility of confusing the pronoun of the agent with that of the object, one may use a **Disjunctive Pronoun** for the latter.

إِيَّا may be used with كُنَّ كُمْ هُنَّ هُمْ كُمَا هُمَا يَ كِ كَ هَا هُ and نَا; thus قَتْلُهُ إِيَّاهُ — إِيَّانَا. means "his killing *him*; قَتْلُهُ اِيَّاهَا his killing *her*." Note the *Accusative* Case.

This disjunctive pronoun may sometimes be used for emphasis as in the verse of Sura I إِيَّاكَ نَعْبُدُ "*thee* do we serve;" also in إِيَّايَ فَاعْبُدُونِي worship *Me*, Myself.

Exercise 68a.

Write out and learn the nouns of action given above: they are carefully chosen as being in frequent use. If this takes too much time, learn *one-half* of the examples given on each form. (Perhaps the most notable feature of this Arabic Course is the *usableness* of every illustrative word, which has been deliberately planned by the author.

Lesson 69.

USE OF LEXICON.

1. Which are the servile letters?

The whole of the letters in the word سَأَلْتُمُونِيهَا the meaning of which is "Ye asked me for it", may be servile.

2. What is the use of the servile (or weak) letters?

They are used in combination with the radicals (strong letters) of a root to form derived verbs, which we shall study from Lesson 72 onwards, and also nouns derived from verbs.

3. How can the derived verb be reduced to its original radicals?

Take the word أَكْرَمَنِي (he honoured me). (a) Remove the affixed pronoun, with the linking nûn. (b) take away the preliminary alif-hamza, which is the distinguishing mark of Conjugation IV., and what we have left is— ك ر م

4. How do we find the meaning of the derived verb?

Take the Dictionary and look up the root ك ر م under Chapter ك and having found it, trace the II and III Conjugations below it and we ultimately find IV أَكْرَمَ : to show honour.

5. Give further examples.

(a) يَسْتَفْهِمُونَ Take off the plural *ûna*, and get يستفهم from which remove the servile letters يست (see §1 above) and the original root left is فهم *to understand.*

(b) يَتَشَارَكُونَ Here ون comes off, then يت and finally the long alif from the centre, leaving ش ر ك

(c) تَدَحْرَجَ "It-was-rolled-away" Here only the تَ comes away, leaving دَحْرَجَ which is a quadriliteral root meaning "to roll away", upon the form فَعْلَلَ (to be studied in 96.97).

(d) تَلْمَذُوهُمْ Removing the pronoun and the plural sign, but keeping the *ta*, for this also is a quadriliteral verb, we have left تَلْمَذَ which we find from the lexicon to mean "to make disciples" (from تِلْمِيذ a pupil, or disciple).

6. May a servile letter act at other times as a radical?

Yes, and then of course (for the time being) it is *strong*. Take for example, the word يَسْأَلُونَنِي they-are-asking-me. Here, removing the ي ن و and first ي we have left سَأَلَ to ask, which is a strong tri-literal verb. For another example, see 5 (d).

7. What is the order of the words in the lexicon?

(a) The triliteral root is placed first, and, in good lexicons such as Hava's or Wortabet's, either of which we recommend, it is marked by an asterisk on the right side. To its left is always shown the vowelling of the Muḍariʿ and, farther on, the maṣdar. (Hava uses two sorts of asterisks, one of which refers to a word being specially Syrian).

(b) Possibly there may be another verb with the same radicals but different vowelling: that would be shown next.

(c) Then the II Conjugation فَعَّلَ (if any); the III, IV etc., if used.

(d) After the 10th Conjugation (if any) look out for the participles, or rather, Noun of Agent and Noun of Object if they form specially useful words or phrases.

(e) Lower down, the Derived Nouns may be shown, for example مكتب at the *foot* of كتب

8. A fairly full dictionary recommended for the *elementary* student is Wortabet's Arabic-English, which can be procured from the American Mission Press, Beirut, Syria, or the American, C.M.S., or Nile Mission Press Book-shops at Cairo.

A fuller and more excellent one is Hava's (S.J.) of Catholic Press, Beirut. Most scholars use the latter. It has not been

obtainable (except secondhand) for some years. New edition, £ 1 ·· 5 ·· 0 now obtainable of Nile Mission Press, Cairo.

9. Please note that the student has no expensive grammars to buy, for the present course, bound up, comprises a complete Arabic Grammar, including a new and original Syntax, in addition to Reader, Exercises, and Examination Papers.

10. Lane's eight-volume lexicon, formerly five or six guineas (Williams and Norgate), is useful for very *old* Arabic, such as the Qur'ân and Traditions, but quite unnecessary for practical work. Some will, *later on,* need an Arabic Dictionary *in Arabic.* The Jesuit one أَقْرَبُ ٱلْمَوَارِدِ (3 vols, £ 2 ·· 10 ·· 0 plus carriage) is a summary of all others.

11. For English—Arabic Dictionaries, the best is "The Modern" العصري by Elias Antôn, 80 piastres, and the next best Abcarius (Beirut). Get an Arabic Gospel from Bible Society.

12 It is, from now, assumed that the student can search his own dictionary for new words.

Exercise 69.

The dictionary may be consulted for help in reading the following exercise, which may then be re-translated to Arabic.

« وَفِي ٱلسَّبْتِ ٱلثَّانِي بَعْدَ ٱلْأَوَّلِ ٱجْتَازَ بَيْنَ ٱلزُّرُوعِ وَكَانَ تَلَامِيذُهُ يَقْطِفُونَ ٱلسَّنَابِلَ وَيَأْكُلُونَ وَهُمْ يَفْرِكُونَهَا بِأَيْدِيهِمْ — فَقَالَ لَهُمْ قَوْمٌ مِنَ ٱلْفَرِّيسِيِّينَ لِمَاذَا تَفْعَلُونَ مَا لَا يَحِلُّ فِعْلُهُ فِي ٱلسُّبُوتِ — فَأَجَابَ يَسُوعُ وَقَالَ لَهُمْ أَمَا قَرَأْتُمْ وَلَا هٰذَا ٱلَّذِي فَعَلَهُ دَاوُدُ حِينَ جَاعَ هُوَ وَٱلَّذِينَ كَانُوا مَعَهُ — كَيْفَ دَخَلَ بَيْتَ ٱللهِ وَأَخَذَ خُبْزَ ٱلتَّقْدِمَةِ وَأَكَلَ وَأَعْطَى ٱلَّذِينَ مَعَهُ أَيْضًا ٱلَّذِي لَا يَحِلُّ أَكْلُهُ إِلَّا لِلْكَهَنَةِ فَقَطْ — وَقَالَ لَهُمْ إِنَّ ٱبْنَ ٱلْإِنْسَانِ هُوَ رَبُّ ٱلسَّبْتِ أَيْضًا » (لوقا ٦: ١—٥)

EXAMINATION PAPER 70.

A. To English

(١) صِرَاطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

(٢) أُولَائِكَ ٱلنَّاسُ مُؤْمِنُونَ بِٱللهِ

(٣) كَأَيَّامِكَ رَاحَتُكَ

(٤) ٱلْقَاهِرَةُ أَعْظَمُ عَوَاصِمِ ٱلشَّرْقِ

(٥) لَيْسَ لِي حَبِيبٌ سِوَى ٱلْقَبْرِ (إِلَّا القبر)

(٦) يَرْفَعُ ٱلرَّبُّ وَجْهَهُ عَلَيْكَ وَيَمْنَحُكَ سَلَامًا

(٧) ٱلَّذِي تُحِبُّهُ مَرِيضٌ

(٨) لَا إِلَهَ غَيْرُ ٱللهِ : لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِٱللهِ

(٩) أَصْحَابُ ٱلْجَرَائِدِ مِنْ أَكْبَرِ أَغْنِيَاءِ مِصْرَ وَٱلْهِنْدِ

(١٠) جَمِيعُ ٱلْكَنَائِسِ لَهَا عَقَائِدُ

B. To Arabic:

1. She put the psalm-books in one of her boxes.
2. This prize is the greatest of all the prizes.
3. I may (can) not strike my father, my brother, or my mother
4. Another man came to the castle of the Sultans.
5. These people are poorer than those.
6. Are poor people better than rich ones?
7. Every man has two ways before him, but one of them only is the way of life.
8. That he would give them leave to enter.

C. (1) Write out the Alphabet in the usual dictionary order.
(2) Give the Singular or Plural and meaning of the following, where possible. If a Derived Noun, give its root also.

مِفْتَاحٌ مَكَاتِبُ يَوْمٌ شُهُورٌ دُخُولٌ خُرُوجٌ دُرُوسٌ أَعْمَى صُمٌّ بَابٌ

أَعْمَالٌ شُغْلٌ مَقْبَرَةٌ مَدْرَسَةٌ ذِكْرٌ فَرَحٌ سَلَامَةٌ عِلْمٌ شَفَاعَةٌ مَغْرِبٌ

Lesson 71.

SOME ORIENTAL PROVERBS.

(١) اَلصَّبْرُ جَمِيلٌ

(٢) سَلَامَةُ ٱلْإِنْسَانِ فِي حِفْظِ ٱللِّسَانِ

(٣) رَأْسُ ٱلْحِكْمَةِ مَخَافَةُ ٱللهِ

(٤) اَلصَّبْرُ مِفْتَاحُ ٱلْفَرَجِ

(٥) اَلْعَاقِلُ يَأْكُلُ لِيَعِيشَ وَٱلْجَاهِلُ يَعِيشُ لِيَأْكُلَ

(٦) اَلشَّيْءُ بِٱلشَّيْءِ يُذْكَرُ

(٧) مَنْ جَدَّ وَجَدَ

(٨) اَلْمُكَاتَبَةُ نِصْفُ ٱلْمُشَاهَدَةِ

(٩) لَيْسَ ٱلْخَبَرُ كَٱلْعِيَانِ

English Translation :

1. Patience is beautiful (*i. e.* a virtue).
2. The safety of man [lies, or is] in the keeping of the tongue.
3. The fear of God is the beginning of wisdom.
4. Patience is the key of relief.
5. The intelligent eats to live, the ignorant lives to eat.
6. One thing by [another] thing is remembered ("That reminds me of a story").
7. Whoso striveth, findeth. *Note the two Past Tenses after* من
8. Writing (correspondence) is half seeing (*i. e.* half a visit).
9. Information is not like eye-witness (= "See for one-self")

Notes : (3) رأس is often used for beginning, or source: مخافة is Masdar Mimi.

(5) عاش يعيش is a Hollow verb = to live.

(7) Note the past tense with continuous meaning.

(8) The two masdars are those of Conjugation III (Lesson 74).

(9) The word خبر is used for "news".

N.B.—Learn one proverb a day, but keep up the back ones.

Lesson 72.

DERIVED CONJUGATIONS

How many Derived Conjugations of the Triliteral Verb are there ?

There are fourteen ; but the last five of these are infrequenly used, in fact, the solitary word, or two, illustrating some ol them is found in the grammar-book but not met with again ! Write all the conjugations in full, with one example of each marking off the unimportant ones.

Meaning of Example	Example	Special Use	Form	No.
to be good, beautiful	حَسُنَ	Trans: or Intrans :	فَعُلَ	I
to make better	حَسَّنَ	Intensive, or Caus:	فَعَّلَ	II
to keep peace with	سَالَمَ	Prepositional.	فَاعَلَ	III
to cause to sit	أَجْلَسَ	Causative.	أَفْعَلَ	IV
to become better	تَحَسَّنَ	Reflexive of II.	تَفَعَّلَ	V
to be reconciled together	تَسَالَمَ	Reciprocal.	تَفَاعَلَ	VI
to be cut off	اِنْقَطَعَ	Passive of I.	اِنْفَعَلَ	VII
to separate onself	اِفْتَرَقَ	Reflexive of I.	اِفْتَعَلَ	VIII
to be red	اِحْمَرَّ	Colour etc.	اِفْعَلَّ	IX
to consider good	اِسْتَحْسَنَ	Asking, or Considering	اِسْتَفْعَلَ	X
to be *very* red	اِحْمَارَّ		اِفْعَالَّ	XI
to be *very* rough	اِخْشَوْشَنَ		اِفْعَوْعَلَ	XII
to last long	اِخْرَوَّطَ		اِفْعَوَّلَ	XIII
to have a hump in front	اِقْعَنْسَسَ		اِفْعَنْلَلَ	XIV
to lie on a couch	اِسْلَنْقَى		اِفْعَنْلَى	XV

Imperative.

كَسِّرْ كَسِّرِي	كَسِّرَا	كَسِّرُوا كَسِّرْنَ

8. For further practice, عَلَّمَ *"to teach"*

Past.

عَلَّمَ عَلَّمَتْ	عَلَّمَا عَلَّمَتَا	عَلَّمُوا عَلَّمْنَ
عَلَّمْتَ عَلَّمْتِ	عَلَّمْتُمَا	عَلَّمْتُمْ عَلَّمْتُنَّ
عَلَّمْتُ	—	عَلَّمْنَا

Present.

يُعَلِّمُ تُعَلِّمُ	يُعَلِّمَانِ تُعَلِّمَانِ	يُعَلِّمُونَ يُعَلِّمْنَ
تُعَلِّمُ تُعَلِّمِينَ	تُعَلِّمَانِ	تُعَلِّمُونَ تُعَلِّمْنَ
أُعَلِّمُ	—	نُعَلِّمُ

Prohibitive. "Do not teach!"

لَا تُعَلِّمْ لَا تُعَلِّمِي	لَا تُعَلِّمَا	لَا تُعَلِّمُوا لَا تُعَلِّمْنَ

Imperative.

عَلِّمْ عَلِّمِي	عَلِّمَا	عَلِّمُوا عَلِّمْنَ

9. Are the Derived Conjugations much used?

Very much so; especially in Colloquial Arabic.

Exercise 72a.

فَٱذْهَبُوا وَتَلْمِذُوا جَمِيعَ ٱلْأُمَمِ وَعَمِّدُوهُمْ بِٱسْمِ ٱلْآبِ وَٱلِٱبْنِ
وَٱلرُّوحِ ٱلْقُدُسِ وَعَلِّمُوهُمْ أَنْ يَحْفَظُوا جَمِيعَ مَا أَوْصَيْتُكُمْ بِهِ
وَهَا أَنَا مَعَكُمْ كُلَّ ٱلْأَيَّامِ إِلَى ٱنْقِضَاءِ ٱلدَّهْرِ آمِينَ (متى ٢٨: ١٩و٢٠)

Exercise 72b.

"Go ye then, and make disciples of all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: and teach them to observe all that I have commanded you: and lo, I am with you all the days unto the end of the age. Amen".

Lesson 73.

1. How do we form اسم الفاعل from Conj. II.?

The original formula for the Ismul-Fâʿil from the triliteral verb cannot apply here (for where should we place the alif ?).

RULE: In the case of any derived conjugation, take the 3rd. Masc. Sing. of al-Muḍâriʿ (Active) and exchange the pronominal prefix for mim with ḍamma, and replace the end vowel by tanwîn, since اسم الفاعل is a noun. Thus, from يُعَلِّمُ we get مُعَلِّمٌ one-who-teaches = a teacher (fem. مُعَلِّمَةٌ). This takes a dual مُعَلِّمَانِ and the regular plurals مُعَلِّمُونَ and مُعَلِّمَاتٌ

Similarly مُقَدِّمٌ one-bringing-forward, or presenting.

2 Is the passive of فَعَّلَ formed like the triliteral فُعِلَ ?

First revise Lesson 35:2,3. Remember that really فَعَّلَ is quadriliteral since it equals فَعْعَلَ · Then the passive is فُعْعِلَ which is written فُعِّلَ Pronounce it like فُعْلِلَ

فُعِّلْنَ	فُعِّلُوا	فُعِّلَتَا	فُعِّلَا	فُعِّلَتْ	فُعِّلَ
فُعِّلْتُنَّ	فُعِّلْتُمْ	فُعِّلْتُمَا		فُعِّلْتِ	فُعِّلْتَ
فُعِّلْنَا		—		فُعِّلْتُ	

3. The Passive of the Imperfect Tense المضارع (*c. f.* 35:5 noting the fatha). Pronounce this يُفَعْعَلُ

يُفَعَّلْنَ	يُفَعَّلُونَ	تُفَعَّلَانِ	يُفَعَّلَانِ	تُفَعَّلُ	يُفَعَّلُ
تُفَعَّلْنَ	تُفَعَّلُونَ	تُفَعَّلَانِ		تُفَعَّلِينَ	تُفَعَّلُ
نُفَعَّلُ		—		أُفَعَّلُ	

4. How is اِسْمُ ٱلْمَفْعُولِ formed from Conj. II ?

RULE: The Noun of Object of any derived conjugation is formed from the 3rd Masc. Sing, of the Present Passive by

replacing the يُـ by مُـ and the case-vowel by tanwin. Thus from يُقَدَّمُ he-is-put-forward, we get مُقَدَّمٌ put-forward, or ahead. If we do not always *use* the N. of O., *e.g.*, مُعَلَّمٌ (one-taught), that is partly because we have a N. A. formed from Conj. V. مُتَعَلِّمٌ (= one learning, or taught) and also to distinguish the N. of O. from its Noun of agent مُعَلِّمٌ "teacher", *when unvowelled.*

N.B. For the Plural of such participles, see 45 : 3 (b).

Is the Maşdar (Noun of Action) of the derived conjugations different from that of the simple triliteral verb ?

Quite different. The Masdar of II. is formed by prefixing *ta* with fatḥa to the first radical and inserting a *ya* of prolongation before the final radical, which gives us تَفْعِيلٌ . Thus the masdar of عَلَّمَ is تَعْلِيمٌ the act-of-teaching, or (as it is conventionally used) teaching or doctrine. Similarly تَقْدِيمٌ is the act-of-putting-forward, or presentation.

There is a second form in تَفْعِلَةٌ . As can be seen, it differs in having ة instead of ya of prolongation. Thus from صَفَّى to clarify (or, conventionally, to clear up, liquidate) we get تَصْفِيَةٌ clearing, or liquidation. From سَمَّى to name, تَسْمِيَةٌ the act of naming. Occasionally a strong verb may take the second form as in تَسْبِحَةٌ act of praising God, but it is much more generally used for weak verbs ending in *ya.*

What is specially denoted by Conjugation II ?

(a) An *Intensive* meaning is often given to the primitive verb ; (b) At other times the factitive meaning (causing to do the action); (c) Denominative, *i.e.* the verb is formed from a noun ; (d) Declarative, or Estimative, *e.g.* كَذَّبَ "to declare to be a lie", *i. e.* to deny ; صَدَّقَ to believe (a statement). كَلَّمَ "to speak to" hardly comes under either of the above.

Study the following table before working Exercise 73

Exercise 73a.

(Sign = آيَةٌ)

(١) وَٱلَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

(٢) وَكَلَّمَ ٱللهُ مُوسَى تَكْلِيمًا

(٣) سَبَّحَ لِلّٰهِ مَا فِي ٱلسَّمٰوَاتِ وَٱلْأَرْضِ

(٤) ذٰلِكَ بِأَنَّ ٱللهَ نَزَّلَ ٱلْكِتَابَ بِٱلْحَقِّ

(٥) جَاءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ

(٦) ٱللهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ

(٧) هُوَ ٱلَّذِي يُصَوِّرُكُمْ

(٨) هُوَ ٱللهُ ٱلْخَالِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ

(٩) لَمْ نَقْدِرْ أَنْ نُصَدِّقَ تِلْكَ ٱلْبِشَارَةَ

(١٠) أَصْدَرَتِ ٱلْوِزَارَةُ تَكْذِيبًا رَسْمِيًّا لِلْإِشَاعَةِ عَنْ قَتْلِ ٱلْمَلِكِ

Exercise 73b.

1. And those who disbelieved, and denied our signs.
2. And God spoke to Moses a speaking (*i.e.* earnestly, or, much).
3. That-which is in the heavens and the earth offered praise to God.
4. That is—that God sent-down the scripture in truth.
5. It (He) came with (by) truth and confirmed the sent-ones (*i.e.*, God's messengers).
6. God sent down the best of conversation. (=the Traditions).
7. He it is that forms you.
8. It is GOD, the Creator, the Originator, the Former (painter).
9. We were not able to believe that good-news.
10. The Ministry (Cabinet) issued an official denial of the rumour that the king had been murdered.

Note—Students able to do so should now translate "English to Arabic" first. But both portions must be done in every case.

Official (adj.) رَسْمِيٌّ | to issue أَصْدَرَ

Lesson 74.

Conjugation III.

1. How is the III Conjugation indexed in the Lexicon?

فَاعَلَ يُفَاعِلُ مُفَاعَلَةً وَفِعَالاً

2. If كَتَبَ means "he wrote," what is the meaning of كَاتَبَ

It means "he corresponded with" (someone).

3. Al-Mâḍi:

كَاتَبُوا كَاتَبْنَ	كَاتَبَا كَاتَبَتَا	كَاتَبَ كَاتَبَتْ
كَاتَبْتُمْ كَاتَبْتُنَّ	كَاتَبْتُمَا	كَاتَبْتَ كَاتَبْتِ
كَاتَبْنَا	—	كَاتَبْتُ

4. Al-Muḍâriʿ of the same:

يُكَاتِبُونَ يُكَاتِبْنَ	يُكَاتِبَانِ تُكَاتِبَانِ	يُكَاتِبُ تُكَاتِبُ
تُكَاتِبُونَ تُكَاتِبْنَ	تُكَاتِبَانِ	تُكَاتِبُ تُكَاتِبِينَ
نُكَاتِبُ	—	أُكَاتِبُ

5. Al-Amr:

كَاتِبُوا كَاتِبْنَ	كَاتِبَا	كَاتِبْ كَاتِبِي

There is usually no need to write out the Jussive of "Sound" verds: it is the "Verb weak in its final character" whose Jussive will receive special attention).

6. How do we form اسم الفاعل from III?

There is a good deal of similarity between II and III in all the tenses; the difference being that in II the stress falls upon the sukûn (in the shadda) and in III upon the long alif. The Noun of Agent is مُفَاعِلٌ (compare with مُفَعِّلٌ) thus مُكَاتِبٌ a correspondent, مُجَادِلٌ a controversialist, مُبَاحِثٌ a debater, مُسَاعِدٌ an assistant. For the plural, see 45:3 (b).

7. What is the maṣdar of فَاعَلَ ?

There are two; some verbs make their maşdar by adding ة to مفاعل thus we get مُرَاقَبَة oversight, watching (See also 71:8) but others in فَاعَلَ take فِعَال thus قَاتَلَ to fight with, takes قِتَالٌ fighting; and خَاصَمَ takes خِصَامٌ contention (p. 194). Occasionally one verb may use *both* maşdars, as will be seen from the examples given in Lesson 75. In the case of خَالَفَ each maşdar has a conventional meaning of its own. Lessons 74 and 75 being inter-related, students study Lesson 75 before Exercise 74.

Exercise 74 B.

(١) كُلُّ مَنْ يُخَالِفُ ٱلقَانُونَ يُعَاقَبُ

(٢) قَاتِلُوا قِتَالاً شَدِيداً

(٣) رَافِقِي اخْتَكِ إِلَى ٱلْمَنْزِلِ

(٤) بَارِكْنِي يَا أَبِي

(٥) طَهِّرْنِي فَأَطْهُرَ

(٦) سَاعِدِيهِ أَنْتِ

(٧) لاَ بَلْ سَاعِدْهُ أَنْتَ

(٨) أَنَا لاَ أَفْهَمُ لِمَاذَا تُكَاتِبِينَ هٰذَا ٱلرَّجُلَ ٱلشِّرِّيرَ فَهِّمِينِي

(٩) وَلِمَاذَا أَنْتَ تُجَالِسُهُ إِذاً

Exercise 74 A.

(1) Everyone who contravenes the law is (will be) punished.
(2) Fight (war) a severe fighting (war).
(3) Accompany (f) thy sister to the house.
(4) Bless me. O my father.
(5) Purify me. then I shall be pure.
(6) Assist him, you *(fem, sing.)*.
(7) No, rather assist him yourself.
(8) I do not understand why you (f.) correspond with this wicked man. Explain to me.
(9) Why do you associate with him yourself, then ?

Meaning	Masdar	Masdar	Meaning	Derived V'rb	Meaning	Primary V'b
wrestling, agony	—	مُصَارَعَةٌ	to wrestle with } try to throw }	صَارَعَ	to throw down	صَرَعَ (a)
litigation, contention	خِصَامٌ	—	to bring an action	خَاصَمَ	to get the better of	خَصَمَ
fighting	قِتَالٌ	مُقَاتَلَةٌ	to fight, seek to kill	قَاتَلَ	to kill	قَتَلَ
street-fight, } speculation }	—	مُضَارَبَةٌ	to fight with	ضَارَبَ	to strike	ضَرَبَ
rivalry	—	مُفَاخَرَةٌ	to vie with	فَاخَرَ	to glory in	فَخَرَ
mutual } correspondence }	—	مُكَاتَبَةٌ	to write to	كَاتَبَ	to write	كَتَبَ (b)
keeping company	—	مُجَالَسَةٌ	to sit with	جَالَسَ	to sit	جَلَسَ
contravention	—	مُخَالَفَةٌ	} to differ fron	خَالَفَ	to follow	خَلَفَ
difference	خِلَافٌ	—				
mutual separation	فِرَاقٌ	—	to separate from	فَارَقَ	to separate	فَرَقَ
discussion	—	مُبَاحَثَةٌ	to discuss with	بَاحَثَ	to seek	بَحَثَ
dispute	جِدَالٌ	مُجَادَلَةٌ	to dispute with	جَادَلَ	to twist	جَدَلَ
rough treatment	—	مُخَاشَنَةٌ	to treat roughly	خَاشَنَ	to be rough	خَشُنَ

An interesting case is بَارَكَ to bless, from بَرَكَ to kneel (camel)

Exercise 75 A.

1. Every contravention will be punished.
2. They fought a great fight (Holy War).
3. The thief was seen coming from the house.
4. I wish to discuss with you the subject of the present war.
5. Disputing is the source of quarrelling (fighting).
6. They watched the army intensely (an intense watching).
7. Bless me, O mother! Assist me, O father!
8. The student was punished on-account-of a simple contravention.
9. Then he went to his father's house to ask assistance.
10. This tribe is notorious for the quantity (amount) of differences and contention (litigation) between its followers.

Exercise 75 B.

(١) كُلُّ مُخَالَفَةٍ يُعَاقَبُ عَلَيْهَا

(٢) جَاهَدُوا جِهَاداً عَظِيماً

(٣) شُوهِدَ ٱللِّصُّ آتِياً مِنَ ٱلدَّارِ

(٤) أُرِيدُ أَنْ أُبَاحِثَكَ فِي مَوْضُوعِ ٱلْحَرْبِ ٱلْحَاضِرَةِ

(٥) ٱلْمُجَادَلَةُ مَصْدَرُ ٱلْمُضَارَبَةِ

(٦) رَاقَبُوا ٱلْجَيْشَ مُرَاقَبَةً شَدِيدَةً

(٧) بَارِكِينِي يَا أُمِّي سَاعِدْنِي يَا أَبِي

(٨) عُوقِبَ ٱلتِّلْمِيذُ لِأَجْلِ مُخَالَفَةٍ بَسِيطَةٍ

(٩) ثُمَّ حَضَرَ بَيْتَ أَبِيهِ لِطَلَبِ ٱلْمُسَاعَدَةِ

(١٠) هٰذِهِ ٱلْقَبِيلَةُ مَشْهُورَةٌ بِكَثْرَةِ ٱلْخِلَافِ وَٱلْخِصَامِ بَيْنَ تَابِعِيهَا

Lesson 76

Conjugation IV.

What is the distinctive feature of IV. ?

The prefixed alif in the past tense, which generally gives a factitive meaning to the verb, though, in the example which we shall use, this signification is not so easily perceived.

Trace the derivation of أَسْلَمَ

سَلِمَ I. to be safe, and سَلَّمَ II.. to deliver, and also to salute with "peace," while سَالَمَ III. to make peace with. أَسْلَمَ originally means "to surrender oneself" (to God) hence the local, modern meaning "to become a Muslim." *i. e.*, to profess "*Islâm.*" It may also mean "to surrender up".

Write Al-Mâḍi of *Aslama.*

أَسْلَمُوا أَسْلَمْنَ	أَسْلَمَا أَسْلَمَتَا	أَسْلَمَ أَسْلَمَتْ
أَسْلَمْتُمْ أَسْلَمْتُنَّ	أَسْلَمْتُمَا	أَسْلَمْتَ أَسْلَمْتِ
أَسْلَمْنَا	—	أَسْلَمْتُ

Al-Muḍâriʿ:

يُسْلِمُونَ يُسْلِمْنَ	يُسْلِمَانِ تُسْلِمَانِ	يُسْلِمُ تُسْلِمُ
تُسْلِمُونَ تُسْلِمْنَ	تُسْلِمَانِ	تُسْلِمُ تُسْلِمِينَ
نُسْلِمُ	—	أُسْلِمُ

Al-Amr:

أَسْلِمُوا أَسْلِمْنَ	أَسْلِمَا	أَسْلِمْ أَسْلِمِي

What is noticeable about the vowelling?

The Rule for IV Present-Future is: "The servile pronominal prefix takes ḍamma while the ʿAin of the root (in this case lâm) takes kasra".

Rule for IV Imperative: "The prefixed alif takes a hamza-fatḥa (which must be actually written) and the middle radical has kasra, as in the Present-Future.

Lesson 77.

1. To form the Passive of IV Past, what must we remember?
That أُفْعِلَ is really a quadriliteral verb, therefore its passive is formed as in 35 : 3.

أُكْرِمَ أُكْرِمَتْ	أُكْرِمَا أُكْرِمَتَا	أُكْرِمُوا أُكْرِمْنَ
أُكْرِمْتَ أُكْرِمْتِ	أُكْرِمْتُمَا	أُكْرِمْتُمْ أُكْرِمْتُنَّ
أُكْرِمْتُ	—	أُكْرِمْنَا

2. Write the Passive of the Present-Future of IV.

يُكْرَمُ تُكْرَمُ	يُكْرَمَانِ تُكْرَمَانِ	يُكْرَمُونَ يُكْرَمْنَ
تُكْرَمُ تُكْرَمِينَ	تُكْرَمَانِ	تُكْرَمُونَ تُكْرَمْنَ
أُكْرَمُ	—	نُكْرَمُ

3. Form the Passive Participle (N.O.) from the Pres. Future Passive.
Replace the servile *ya* by مُـ thus from يُكْرَمُ we get مُكْرَمٌ honoured; from أَرْسَلَ to send, comes مُرْسَلٌ one sent, *i.e.*, a missionary; مُصْلَحٌ reformed; مُقَامٌ raised.

4. How is the Maşdar formed?
Conj. IV. agrees with VII, VIII, IX and X in forming the Maşdar from the 3rd Masc. Past by inserting a long alif between its ʿain and its lâm, and vowelling the preliminary alif-hamza with kasra; thus إِفْعَالٌ إِسْلَامٌ إِكْرَامٌ إِحْسَانٌ

5. How can this be easily remembered?
By this rule: *All* forms (VII, X etc.) which in the Preterite begin with a supplied hamza form their Noun of Action by inserting a long alif before the last radical.

6. What must be remembered about the hamza of IV.?
It is a *hamzat-qatʿa,* NOT a waşla. Therefore we can never write أَصْنَعُ احْسَانًا but always أَصْنَعُ إِحْسَانًا

7. But if the verb already has an alif as in أَقَامَ "he raised up"?

In that case, add ة as "compensation" for the second alif : Exs. إِقَامَة raising, dwelling: إِرَاحَة giving of rest: إِمَاتَة killing. (This will be studied under the Hollow Verb in Lesson 117).

What are the chief significations of this form ?

This is, "par excellence", the *factitive* or *causative* conjugation (making-to-do, causing-to-be, etc.) but those under (b) are from *Nouns* and have various significations: the last two are commonly used to mean "to become". Copy and learn, leaving plenty of room for fresh examples.

Meaning of IV	IV.	Meaning of I.	I.
(a) *Factitive:*			
to destroy	أَهْلَكَ	to perish	هَلَكَ
to corrupt (a person)	أَفْسَدَ	to be corrupt	فَسُدَ
to bring in	أَدْخَلَ	to enter	دَخَلَ
to cause to go out	أَخْرَجَ	to go out	خَرَجَ
to send down	أَنْزَلَ	to alight	نَزَلَ
to associate (partners) (with God)	أَشْرَكَ	to share	شَرِكَ
to do good	أَحْسَنَ	to be good, handsome	حَسُنَ
to make sound, reform	أَصْلَحَ	to be sound	صَلُحَ
to inform	أَخْبَرَ	to know	خَبَرَ
to bring forward	أَحْضَرَ	to be present	حَضَرَ
(b) *From Nouns:*			
to commit sin	أَذْنَبَ	sin, fault (noun)	ذَنْبٌ
to face towards Yemen	أَيْمَنَ	Yemen (S. Arabia)	يَمَنٌ
to be *in the morning* (to become)	أَصْبَحَ	morning (noun)	صُبْحٌ
to be *in the evening* (to become)	أَمْسَى	evening (noun)	مَسَاءٌ

EXERCISE 77.

قَالَ أَحَدُ ٱلْأُدَبَاءِ	إِنِّي كُنْتُ أُرْسِلُ خَادِمِي	كُلَّ يَوْمٍ
Said one of the polite-ones,	I was in the habit of sending (used to send) my servant,	every day,

إِلَى ٱلْمَخَازِنِ ٱلْوَطَنِيَّةِ ٱلَّتِي فِي ٱلسُّوقِ	فَيَوْمًا مِنَ ٱلْأَيَّامِ	أَحْضَرَ مَعَهُ
to the native stores which are in the market.	And on one of the days	he brought with him,

شَخْصًا آخَرَ	فَأَخْبَرَانِي	أَنَّ أَحَدَ ٱلْمُحْسِنِينَ	قَدْ أَصْلَحَ بَعْضَ ٱلْمُذْنِبِينَ
another person,	And the two informed me	that one of the beneficent,	had reformed some of the sinners,

فِي مَدِينَتِنَا	ٱلَّذِينَ كَانُوا قَدْ عُوقِبُوا	لِأَجْلِ مُضَارَبَةٍ
in our city,	[those] who had been punished,	for fighting.

قُلْتُ لَهُمَا :	وَهَلْ يُمْكِنُ إِصْلَاحُ ٱلْمُذْنِبِينَ	قَالَا : مُمْكِنٌ
I said to them.	And is the reform of sinners possible ?	They-said: "Possible".

قُلْتُ كَيْفَ ذٰلِكَ	قَالَا :	بِإِخْرَاجِهِمْ عَنِ ٱلْمُعَاشَرَةِ ٱلرَّدِيَّةِ
I said, "How is that"?.	They said,	By taking them out of the evil company,

ٱلَّتِي أَفْسَدَتْهُمْ	وَٱلَّتِي سَتُهْلِكُهُمْ	وَبِإِبْعَادِهِمْ عَنْ أَصْحَابِهِمْ
Which corrupted them.	And which will destroy them	And by sending-them-far from their friends,

وَمُحِبِّيهِمْ	وَبِإِدْخَالِهِمْ فِي «ٱلْإِصْلَاحِيَّةِ»	حَيْثُ يَكُونُونَ
And their lovers,	And by putting them into the "Reformatory"	Where they will be

تَحْتَ مُرَاقَبَةٍ	قُلْتُ:	بَارَكَ ٱللهُ ٱلْمُحْسِنَ (لِيُبَارِكِ ٱللهُ ٱلْمُحْسِنَ)
under observation.	I said :	"May God bless the benefactor".

Lesson 79.

READING EXERCISE

(from "Magani-l-Adab" Vol. II.)

قِيلَ إِنَّ سَائِلاً | أَتَى إِلَى بَابِ رَجُلٍ | مِنْ أَغْنِيَاءِ إِصْفَهَانَ

It is said that a beggar | came-to-the-door-of-a-man ; | of-the-rich-of-Isfahan

فَسَأَلَ شَيْئًا لِلّٰهِ | فَسَمِعَهُ ٱلرَّجُلُ | فَقَالَ لِعَبْدِهِ

And-asked some-thing "for God." | And-the-man-heard-him ; | and said to his servant ;

يَا مُبَارَكُ | قُلْ لِعَنْبَرَ | يَقُولُ لِجَوْهَرَ | وَجَوْهَرُ | يَقُولُ لِيَاقُوت

O Mubarak | tell Amber, | to say to Jewel | and Jewel, | say to Ruby,

وَيَاقُوتُ يَقُولُ لِأَلْمَاسِ | وَالْمَاسُ يَقُولُ لِفَيْرُوزَ | وَفَيْرُوزُ

and Ruby say to Diamond, | and Diamond tell Turquoise, | and Turquoise,

يَقُولُ لِمَرْجَانَ | وَمَرْجَانُ يَقُولُ لِهٰذَا ٱلسَّائِلِ | يَفْتَحُ ٱللّٰهُ عَلَيْكَ

tell Coral, | and Coral say to this beggar, | "God open upon thee."

فَسَمِعَهُ | ٱلسَّائِلُ | فَرَفَعَ يَدَيْهِ إِلَى ٱلسَّمَاءِ وَقَالَ

And heard him | the asker, | So he raised his two hands to heaven

يَا رَبِّ | قُلْ لِجَبْرَائِيلَ | يَقُولُ | لِمِيكَائِيلَ | وَمِيكَائِيلُ

O Lord, | Say to Gabrâil | he says | to Mikâil | And Mikâil

يَقُولُ لِدَرْدَائِيلَ | وَدَرْدَائِيلُ يَقُولُ لِكِيكَائِيلَ | وَكِيكَائِيلُ | يَقُولُ لِإِسْرَافِيلَ

say to Dirdail | And Dirdail say to Kikail | And Kikail | Say to Isrâfîl

وَإِسْرَافِيلُ يَقُولُ لِعِزْرَائِيلَ | أَنْ يَزُورَ | هٰذَا ٱلْبَخِيلَ

And Israfil tell 'Israil, | that he visit, | this miser.

فَخَجِلَ ٱلتَّاجِرُ | وَمَضَى ٱلسَّائِلُ | لِحَالِ سَبِيلِهِ .

The merchant was ashamed, | and the beggar went | to-the-state-of-his-way.

THE BEGGAR AND THE MISER.

Translation of Lesson 79.

1. It is said that a beggar came to the door of a man, one of the rich men of Isfahan, and asked something, "For God's sake." The man heard him, and said to his servant, "O Mubarak, tell Amber to tell Jewel to tell Ruby to tell Diamond to tell Turquoise to tell Coral to say to this beggar: "May *God* bestow (goods) upon thee."
But the beggar heard him, so he raised his hands to heaven and said: "O Lord, tell Gabriel to tell Mikaîl to tell Dirdâil to tell Kikâîl to tell Israfîl to tell ʿIzrâîl to visit this miser". The merchant was thus put to shame and the beggar went on his way.

2. *NOTES.*
(1) After قِيلَ is used the particle إِنَّ not أَنَّ but either of these particles causes the subject to be منصوب
(2) "Isfahan" is a diptote (Lesson 52 : 6-8).
(3) The phrase "for God's sake" is common in the East.
(4) "Mubârak" has no tanwîn; it is defined because "vccative"
(5) The miser, of course, made up the names of imaginary servants. These useful names of precious stones may, or may not, be learnt just now.
(6) "Turquoise" is a corruption of the word fairûz, possibly through the Turkish.
(7) "May God bestow upon thee," means, "I myself cannot".
(8) رَبِّ is a Quranic abbreviation of رَبِّي my Lord.
(9) Gabriel, Mikâîl etc., are diptotes.
(10) The beggar quoted the two intermediate names to rhyme with "miser", but the last two are the actual names of the Moslem "Angels of Death". The curse was thus a bad one.

3. N.B. All Reading Exercises *must* be pronounced *aloud.* Also, *memorise* short (complete) exercises if possible.

EXAMINATION PAPER 80.

A. To English:

(١) إِيَّايَ فَٱعْبُدُونِي
(٢) عَلَّمْتَنِي
(٣) لَا يَحِلُّ أَكْلُهُ إِلَّا لِلْكَهَنَةِ
(٤) خَافُوا خَوْفًا عَظِيمًا
(٥) مَا هُوَ أَكْبَرُ حَوَادِثِ ٱلْأُسْبُوعِ
(٦) لَيْسَ ٱلْخَبَرُ كَٱلْعِيَانِ
(٧) بَارَكَ ٱللهُ ٱلْمُحْسِنَ (لِيُبَارِكْ ٱللهُ ٱلْمُحْسِنَ)
(٨) هَلْ قَوَاعِدُ ٱسْمِ ٱلْفَاعِلِ مَذْكُورَةٌ فِي ٱلْقَوَامِيسِ
(٩) يَفْتَحُ ٱللهُ عَلَيْكَ
(١٠) ٱللهُ كَرِيمٌ

B. To Arabic:

1. Lead me not into temptation.
2. We can do this deed, but with difficulty.
3. "I do good to thousands of them that love me."
4. (Write out) the Third Commandment in full.
5. Ask, from the carpenter, the keys of the trunks.
6. I put the commentary-books in one of my boxes
7. The allies are very strong now.
8. I wish to see some dictionaries.
9. "And teach them to observe all that I have commanded you"
10. "And those who disbelieved, and denied our signs".

C. Discuss *ten* of these words:

إِكْرَامٌ — حَضْرَتُهُ — تَسْمِيَةٌ — تَفَاسِيرُ — مُرْسَلٌ — القَاهِرَةُ
تَسْبِيحٌ — إِسْلَامٌ — إِحْسَانٌ — إِصْلَاحٌ — مُبَاحَثَةٌ — ٱلْمُخَاطَبُ

Lesson 82.

Conjugation V.

1. الماضي of تَكَلَّمَ "to talk, to speak".

تَكَلَّمُوا تَكَلَّمْنَ	تَكَلَّمَا تَكَلَّمَتَا	تَكَلَّمَ تَكَلَّمَتْ
تَكَلَّمْتُمْ تَكَلَّمْتُنَّ	تَكَلَّمْتُمَا	تَكَلَّمْتَ تَكَلَّمْتِ
تَكَلَّمْنَا	—	تَكَلَّمْتُ

2. المضارع of يَتَكَلَّمُ "he talks".

يَتَكَلَّمُونَ يَتَكَلَّمْنَ	يَتَكَلَّمَانِ تَتَكَلَّمَانِ	يَتَكَلَّمُ تَتَكَلَّمُ
تَتَكَلَّمُونَ تَتَكَلَّمْنَ	تَتَكَلَّمَانِ	تَتَكَلَّمُ تَتَكَلَّمِينَ
نَتَكَلَّمُ .	—	أَتَكَلَّمُ

3. فعل الامر

تَكَلَّمُوا تَكَلَّمْنَ	تَكَلَّمَا	تَكَلَّمْ تَكَلَّمِي

4. What is specially noticeable in 2 and 3?
Previously we have found the *ʿain* of the verb *maksûr*, or marked by kasra, but here each vowel is fatḥa except, of course, the case-vowel. (*c.f.* Conjugation VI. in Lesson 84).

5. Form اِسْمُ الْفَاعِلِ from تَكَلَّمَ
As usual, take the 3rd Sing. of the Muḍâriʿ tense and substitute مُ We thus get مُتَكَلِّمٌ a speaker; مُتَقَدِّمٌ one-advancing (leader) مُتَعَلِّمٌ a learner; مُتَأَدِّبٌ a polite person; مُتَذَكِّرٌ remembering.

6. What is noticeable here?
The fact that the Noun of Agent takes a kasra under its middle radical (*c.f.* Conjugation VI.), even though both Pres.-Fut. and Imperative take fatḥa.

7. Is the Passive of V. used?
Not very often: *e.g.* we do not say تُكُلِّمَ "it was spoken", because we use قِيلَ it-was-said; يُقَالُ it is said.

We can, however, find an example in تَوَفَّى to cause to die, whence تُوُفِّيَ tuwuffi, he died (the usual written word). Another example: He studied medicine تَعَلَّمَ ٱلطِّبَّ : The science of medicine was studied تُعُلِّمَ ٱلطِّبُّ The Passive of المضارع is thus written : يُتَعَلَّمُ : يُتَوَفَّى Note the vowelling.

Self-Test 82.

(1) What is the point in the vowelling of the Present Tense of Conjugation V. that students usually mistake (82 : 4).

(2) Conjugate يَتَقَدَّمُ "he advances" (82 : 2).

Exercise 82B.

(١) فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ ٱلرَّقِيبَ عَلَيْهِمْ

(٢) وَمَنْ هُوَ نَجِسٌ فَلْيَتَنَجَّسْ بَعْدُ وَمَنْ هُوَ بَارٌّ فَلْيَتَبَرَّرْ بَعْدُ
وَمَنْ هُوَ مُقَدَّسٌ فَلْيَتَقَدَّسْ بَعْدُ

(٣) أَعْطَانِي ٱلسَّيِّدُ ٱلرَّبُّ لِسَانَ ٱلْمُتَعَلِّمِينَ

(٤) اَلْفَضْلُ لِلْمُتَقَدِّمِ

(٥) مَنْ يَتَعَلَّمْ صَغِيراً يَتَقَدَّمْ كَبِيراً

Exercise 82A.

(1) "Then, when thou causedst-me-to-die, thou wast the watcher against them". (Quran "Table Chapter").

(2) "And, whosoever is filthy, let him defile himself still, and whosoever is just, let him be justified still, and whosoever is sanctified let him be sanctified still". (Rev. 22 : 11).

(3) "The Lord Jehovah (GOD) hath given me the tongue of the learners" (Isaiah 50 : 4).

(4) "The favour is to the one who precedes" (Arabic Proverb = "the first one gets the credit").

(5) Whoso learns while-small advances when-big. (Lesson 194 will explain that مَنْ *may* act as a jazmating particle, apocopating *two* verbs).

Lesson 83.

1. What is remarkable about Conjugation V.?
The fact that the type-form is like that of II. but with a prefixed ta. This is very important, for in many cases, V. acts as the Reflexive of II. Also,—this servile *ta* of Conjugations V., VI., and VIII., is itself primarily, *the sign of the Reflexive,* and may be compared to the French "*se*" in "se laver" *to wash one-self.* There is in Greek a "Middle Voice" which is usually translated by the Reflexive ("to do it oneself") and Meiklejohn and others point out that we have this idea even in English, for we say "The door opened" = "opened itself". Thus from II. "it defiled me" we get V. "I defiled myself"; and from II. "he reminded me", comes V. "I reminded myself" = I remembered. (V. is said to be مُطَاوِع to II.)
2. Give examples of this:

Meaning of V.	Conj. V.	Meaning of II.	Conj. II.
to sanctify oneself	تَقَدَّسَ	to sanctify	قَدَّسَ
to defile oneself	تَنَجَّسَ	to defile	نَجَّسَ
to remember	تَذَكَّرَ	to remind	ذَكَّرَ
to learn	تَعَلَّمَ	to teach	عَلَّمَ
to be cut in pieces	تَقَطَّعَ	to cut in pieces	قَطَّعَ
to be smashed to bits	تَكَسَّرَ	to break to bits	كَسَّرَ
to come forward	تَقَدَّمَ	to put forward	قَدَّمَ
to be polished, polite	تَأَدَّبَ	to train, chastise	أَدَّبَ
to suffer	تَأَلَّمَ	to cause to suffer	أَلَّمَ
to delay oneself	تَأَخَّرَ	to delay, put back	أَخَّرَ
to become justified	تَبَرَّرَ	to justify	بَرَّرَ
to be courageous	تَشَجَّعَ	to encourage	شَجَّعَ

Lesson 84.

Conjugation VI.

1. What do we notice on comparing VI. with III?

That the Past Tense is declined very similarly, the only difference being the prefixed *ta*. تَجَاذَبَ ثَوْبًا to pull a garment, (backwards and forwards).

تَجَاذَبْنَ	تَجَاذَبُوا	تَجَاذَبَتَا	تَجَاذَبَا	تَجَاذَبَتْ	تَجَاذَبَ
تَجَاذَبْتُنَّ	تَجَاذَبْتُمْ		تَجَاذَبْتُمَا	تَجَاذَبْتِ	تَجَاذَبْتَ
	تَجَاذَبْنَا			تَجَاذَبْتُ	

2. Is there any distinction between III. and VI. observable in the Present and Imperative?

Yes; exactly like that between II. and V. viz., that the kasra under the middle radical in III. becomes a fatḥa in VI.

3. Give Al-Muḍâriʿ.

يَتَصَالَحْنَ	يَتَصَالَحُونَ	تَتَصَالَحَانِ	يَتَصَالَحَانِ	تَتَصَالَحُ	يَتَصَالَحُ
تَتَصَالَحْنَ	تَتَصَالَحُونَ		تَتَصَالَحَانِ	تَتَصَالَحِينَ	تَتَصَالَحُ
	نَتَصَالَحُ		—	أَتَصَالَحُ	

4. Al-Amr.

تَصَالَحْنَ	تَصَالَحُوا	تَصَالَحَا	تَصَالَحِي	تَصَالَحْ

5. To form *Ism-ul-faʿil.* Compare lessons 74 and 82, then add the *mim* with ḍamma to the 3rd Sing. past as usual. هُمَا مُتَصَالِحَانِ They two are being reconciled.

6. The Passive. (*a*) The Past Passive is on the form تُفُوعِلَ The rule for the Quadriliteral passive is followed (35 : 3) but the alif becomes necessarily changed to wau.

تُجُوذِبْنَ	تُجُوذِبُوا	تُجُوذِبَتَا	تُجُوذِبَا	تُجُوذِبَتْ	تُجُوذِبَ
etc.		etc.		etc.	

(*b*) The Present Passive is changed from the Present Active by substituting يُـ for يَـ thus from يَتَقَاتَلُ we get يُتَقَاتَلُ: يُتَقَاتَلَانِ

(c) From this the substitution of مُ gives us اسم المفعول : thus مُتَجَاذَبٌ pulled from side to side, reciprocal (conversation).

7. Let us continue the table of Lesson 78. Observe the similarity between II., III. and IV. ; and now between V. and VI.

Masdar	PARTICIPLES Passive	Active	Imper.	PRESENT-FUT. Passive	Active	PAST Passive	Active	No.
تَفَعُّلٌ	مُتَفَعَّلٌ	مُتَفَعِّلٌ	تَفَعَّلْ	يُتَفَعَّلُ	يَتَفَعَّلُ	تُفُعِّلَ	تَفَعَّلَ	V.
تَفَاعُلٌ	مُتَفَاعَلٌ	مُتَفَاعِلٌ	تَفَاعَلْ	يُتَفَاعَلُ	يَتَفَاعَلُ	تُفُوعِلَ	تَفَاعَلَ	VI.
Examples								
تَعَلُّمٌ	مُتَعَلَّمٌ	مُتَعَلِّمٌ	تَعَلَّمْ	يُتَعَلَّمُ	يَتَعَلَّمُ	تُعُلِّمَ	تَعَلَّمَ	V.
تَقَاتُلٌ	مُتَقَاتَلٌ	مُتَقَاتِلٌ	تَقَاتَلْ	يُتَقَاتَلُ	يَتَقَاتَلُ	تُقُوتِلَ	تَقَاتَلَ	VI.

8. How is the phrase "**one another**" written, when *not* incorporated into the meaning of the verb ?

Examine the sentence أَلَّا يَتَّخِذَ بَعْضُنَا بَعْضًا مِنْ دُونِ ٱللهِ "That we take not one another (one of us ...... the other) instead of God." Very literally translated, it reads. "That some (one) of us not take one (some)." It is specially to be observed that the case of the first and second بعض depends upon their respective place in the sentence. But always translate "one . ... the other," or, "one .... another" by بعض .... بعض Thus,

we helped one another = سَاعَدْنَا بَعْضُنَا بَعْضًا (or سَاعَدَ)

They helped one another سَاعَدَ بَعْضُهُمْ بَعْضًا Note two things :

(a) When the reciprocal meaning *is* expressed by Conj. VI. then بَعْض need not be repeated, thus :

"They forgot one another" تَنَاسَيَا بَعْضَهُمَا

(b) Also, after prepositions, the word بعض need not be repeated

"They two went out together" خَرَجَا مَعْ بَعْضِهِمَا

"The men went together" ذَهَبَ ٱلرِّجَالُ مَعْ بَعْضِهِمْ

Lesson 85.

1. Give some examples, showing the growth of Conj. VI. from III. (We give the vocabulary in 3rd Sing., but if the action is mutual, the subject of the verb must be Dual, Plu., or Collective).

Meaning of VI.	VI.	Meaning of III.	III.
(a) *Reciprocal* : to fight together	تَقَاتَلَ	to fight with ...	قَاتَلَ
to dispute together	تَخَاصَمَ	to dispute with ...	خَاصَمَ
to be mutual rivals	تَسَابَقَ	to vie with ...	سَابَقَ
to dispute together	تَجَادَلَ	to dispute with ...	جَادَلَ
to discuss together	تَبَاحَثَ	to discuss with ...	بَاحَثَ
to collide together	تَصَادَمَ	to collide with ...	صَادَمَ
to converse tog :	تَحَادَثَ	to converse with...	حَادَثَ
to correspond tog :	تَكَاتَبَ	to write to ...	كَاتَبَ
to agree together	تَوَافَقَ	to agree with ...	وَافَقَ
to be reconciled together	تَصَالَحَ	to make peace with ...	صَالَحَ
(b) to be blessed, (God)	تَبَارَكَ	to bless (anyone)	بَارَكَ
to be exalted (God)	تَعَالَى	to elevate ...	عَالَى
(c) to feign sickness	تَمَارَضَ		
(d) to fall consecutively	تَسَاقَطَ		
to be consecutive (tradition)	تَوَاتَرَ		

2. What are the uses of تَفَاعَلَ ?

(*a*) Just as V. is the Reflexive of II. so VI. is the Reflexive of III. and only differs from it (in form) by means of a prefixed ta. (Revise my remarks in 83 : 1).

Exercise 85B.

(١) حَضَرَ ٱلْمُتَعَاهِدَانِ لِيُمْضِيَا عَلَى شُرُوطِ ٱلتَّعَاهُدِ

(٢) حَصَلَ سُوءُ ٱلتَّفَاهُمِ بَيْنَ ٱلطَّرَفَيْنِ

(٣) اَلطَّرَفَانِ لَمْ يَتَفَاهَمَا

(٤) تَسَاقَطَتْ أَوْرَاقُ ٱلشَّجَرَةِ

(٥) ذٰلِكَ يَوْمُ ٱلتَّغَابُنِ

(٦) تَصَالَحُوا مَعَ ٱللهِ

(٧) وَنُجُومُ ٱلسَّمَاءِ تَتَسَاقَطُ

(٨) فَابْتَدَأَ بُطْرُسُ يَشْرَحُ لَهُمْ بِٱلتَّتَابُعِ

(٩) إِنَّ تَوَاتُرَ هٰذَا ٱلْخَبَرِ مُعْتَبَرٌ عِنْدَ ٱلْمُحَدِّثِينَ

Exercise 85A. (Arabic to English *first*).

1. The two contracting parties came (attended) to sign the contract (*lit.* conditions of the contract).
2. Some mutual misunderstanding occurred between the two sides (parties).
3. The two sides did not understand one another.
4. The leaves of the tree fell one after another.
5. "That is the day of mutual deceit" (Qur'an Chap. 64).
6. "Be ye reconciled with God"
7. "And the stars of heaven shall fall (successively)".
8. "Then Peter began relating (explaining) to them in sequence" (*i.e.*, in order.) (Acts 11 : 4).
9. The consecutiveness (authority) of this information is respected (accepted) by the narrators [of traditions].

Lesson 86.

1. What is remarkable about **Conjugation VII.** اِنْفَعَلَ

(a) That it is formed from فَعَلَ by prefixing a nûn, also an alif by which to pronounce it;

(b) That it is the form which is commonly used instead of the passive, especially in Colloquial. (This is important).

2. Write out Al-Mâḍi of the Type-form.

اِنْفَعَلُوا اِنْفَعَلْنَ	اِنْفَعَلَا اِنْفَعَلَتَا	اِنْفَعَلَ اِنْفَعَلَتْ
اِنْفَعَلْتُمْ اِنْفَعَلْتُنَّ	اِنْفَعَلْتُمَا	اِنْفَعَلْتَ اِنْفَعَلْتِ
اِنْفَعَلْنَا	—	اِنْفَعَلْتُ

3. Also اِنْكَسَرَ (Conj. VII. of كَسَرَ).

اِنْكَسَرُوا اِنْكَسَرْنَ	اِنْكَسَرَا اِنْكَسَرَتَا	اِنْكَسَرَ اِنْكَسَرَتْ
اِنْكَسَرْتُمْ اِنْكَسَرْتُنَّ	اِنْكَسَرْتُمَا	اِنْكَسَرْتَ اِنْكَسَرْتِ
اِنْكَسَرْنَا	—	اِنْكَسَرْتُ

4. Suppose the first letter of the primary verb is *nûn?*
In that case the radical nûn and the servile nûn would coalesce, and a *shadda* be written, (اِنَّصَرَ is a possible example, but not found in the classics), just as the ta ت of سَكَتَ coalesces with the pronominal suffix thus; سَكَتُّ and the ن of سَكَنَ with نا thus سَكَنَّا and إِنَّ with نا thus إِنَّا Verily we.

5 Conjugate اِنْقَطَعَ to be cut (off), in Al-Muḍâriʿ.

يَنْقَطِعُونَ يَنْقَطِعْنَ	يَنْقَطِعَانِ تَنْقَطِعَانِ	يَنْقَطِعُ تَنْقَطِعُ
تَنْقَطِعُونَ تَنْقَطِعْنَ	تَنْقَطِعَانِ	تَنْقَطِعُ تَنْقَطِعِينَ
نَنْقَطِعُ	—	أَنْقَطِعُ

6. Can there be any Imperative to this form?
Yes, because in some of the verbs the passive meaning shades

off into the active. Thus from صَرَفَ "to dismiss" (or, to spend) we get اِنْصَرَفَ to go away, depart. From طَلَقَ "to release", we get اِنْطَلَقَ to be let go, to depart.

From اِنْصَرَفَ we get as Imperative: "Go away".

اِنْصَرِفْ اِنْصَرِفِي | اِنْصَرِفَا | اِنْصَرِفُوا اِنْصَرِفْنَ

7. How does VII assimilate to IV etc., and differ from V and VI? In the vowelling of Al-Muḍâriʿ (second radical) c.f. Lesson 78.

8. اسم الفاعل Take المضارع and prefix مُ as usual مُنْطَلِقٌ مُنْصَرِفٌ

9. Give a few examples of the مصدر of اِنْفَعَلَ

In accordance with the Rule mentioned in 77 : 5, insert a long alif before the final radical, thus— اِنْفِعَال : اِنْصِرَاف : اِنْقِطَاع

Pray without ceasing (cutting-off) صَلُّوا بِلَا اِنْقِطَاعٍ

It is necessary for you to visit me after the pupils leave يَنْبَغِي أَنْ تَزُورَنِي بَعْدَ اِنْصِرَافِ التَّلَامِيذِ

The boy was grieved at being separated from his father حَزِنَ الصَّبِيُّ لِانْفِصَالِهِ عَنْ أَبِيهِ

Exercise 86a.

(١) اِنْقَسَمَ مَجْلِسُ الْأُمَّةِ اِنْقِسَامًا بِسَبَبِ اِنْشِقَاقِ مَجْلِسِ الْوُزَرَاءِ فَانْفَصَلَ حِزْبُ الْيَمِينِ عَنِ الْحُكُومَةِ وَانْضَمَّ إِلَى حِزْبِ الْمُعَارِضِينَ فَتَسَبَّبَ عَنْ ذٰلِكَ انْقِلَابٌ عَظِيمٌ (٢) انْغَمَسَ الرَّاكِبُ فِي الْبَحْرِ عِنْدَ انْكِسَارِ السَّفِينَةِ

Exercise 86b. (Consult Lesson 87.)

1. The Assembly-of-the Nation (National Parliament) has been completely divided on account of the split-up of the Cabinet (Council of Ministers) and the Party of the "Right" has become separated from the Government and joined the Party of the Opposition, and there resulted from that a great upset (overturning, revolution). 2. The passenger was plunged (immersed) in the sea at the breaking-up of the ship.

4. The following may be added to this lesson: **Defective Verbs.** Are there any really **Defective** verbs? افعال جامدة

Yes, we learned in Lesson 36 that لَيْسَ has *only the Past Tense.* We may now add عَسَى perhaps, in the sense of "hoping that"; similar in meaning to لَعَلَّ This also has only the *Preterite.* عَسَى ٱللّٰهُ أَنْ يَشْفِيهُ "May God heal him." مَا عَسَى أَنْ تَكُونَ هٰذه "What is this likely to be."

5 Have any the Imperative only?

Yes, three verbs هَاتِ *give or bring!*(*e.g.*, the coffee) تَعَالَ *come!* and هَلُمَّ *come!* These may be regularly declined thus:

Plural	Dual	Feminine	Masculine
هَاتُوا	هَاتِيَا	هَاتِي	هَاتِ
تَعَالَوْا	تَعَالَيَا	تَعَالَيْ	تَعَالَ
هَلُمُّوا	هَلُمَّا	هَلُمِّي	هَلُمَّ

Exercise 87 a.

1. The enemy was severely routed (*lit.* "a routing").
2. "Bring your proof, if ye are truthful" (Qur'ân).
3. "Come unto Me". "Come unto the waters" (*Pl.* of ماء
4. The Turks allowed themselves to be led into the war in spite of the will of the nation.
5. These goods are explosible (liable to explosion).
6. "God is a spirit, and those who worship Him, in spirit and in truth they must worship".

Exercise 87 b

(١) اِنْهَزَمَ ٱلْعَدُوُّ ٱنْهِزَامًا (٢) هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ
(٣) تَعَالَوْا إِلَيَّ . هَلُمُّوا إِلَى ٱلْمِيَاهِ (٤) اَلْأَتْرَاكُ ٱنْقَادُوا إِلَى ٱلْحَرْبِ
رَغْمًا عَنْ إِرَادَةِ ٱلْأُمَّةِ (٥) هٰذِهِ ٱلْبَضَائِعُ قَابِلَةٌ لِلْانْفِجَارِ
(٦) ٱللّٰهُ رُوحٌ وَٱلَّذِينَ يَسْجُدُونَ لَهُ فَبِٱلرُّوحِ وَٱلْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا

Lesson 88.

Conjugation VIII. اِفْتَعَلَ

1.

اِفْتَعَلُوا اِفْتَعَلْنَ	اِفْتَعَلَا اِفْتَعَلَتَا	اِفْتَعَلَ اِفْتَعَلَتْ
اِفْتَعَلْتُمْ اِفْتَعَلْتُنَّ	اِفْتَعَلْتُمَا	اِفْتَعَلْتَ اِفْتَعَلْتِ
اِفْتَعَلْنَا	—	اِفْتَعَلْتُ

2. How does VIII. differ from VII. ?

(a) In VII. the servile letter was *nûn*; in VIII. it is *ta.*

(b) In VII. it *preceded* the first radical; in VIII. the servile letter is placed *between* the first and second radicals.

3. Conjugate اِفْتَكَرَ to think.

اِفْتَكَرُوا اِفْتَكَرْنَ	اِفْتَكَرَا اِفْتَكَرَتَا	اِفْتَكَرَ اِفْتَكَرَتْ
اِفْتَكَرْتُمْ اِفْتَكَرْتُنَّ	اِفْتَكَرْتُمَا	اِفْتَكَرْتَ اِفْتَكَرْتِ
اِفْتَكَرْنَا	—	اِفْتَكَرْتُ

4. المُضَارِعُ tense of يَشْتَغِلُ he works.

يَشْتَغِلُونَ يَشْتَغِلْنَ	يَشْتَغِلَانِ تَشْتَغِلَانِ	يَشْتَغِلُ تَشْتَغِلُ
تَشْتَغِلُونَ تَشْتَغِلْنَ	تَشْتَغِلَانِ	تَشْتَغِلُ تَشْتَغِلِينَ
نَشْتَغِلُ	—	أَشْتَغِلُ

5. فِعْلُ ٱلْأَمْرِ using اِمْتَنَعَ to abstain.

اِمْتَنِعُوا اِمْتَنِعْنَ	اِمْتَنِعَا	اِمْتَنِعْ اِمْتَنِعِي

6. Form اِسْمُ ٱلْفَاعِلِ from VIII.

As with II., III. etc. take the Imperfect Tense, remove the servile letter and prefix مُ thus مُفْتَكِرٌ مُشْتَغِلٌ مُمْتَنِعٌ

7. Can there be a Passive to VIII ?

Yes, to *some* verbs, not all. يُحْتَمَلُ it is borne, it is possible,

8. Can a preposition be used with VIII. as with I. ?

Sometimes a preposition materially aids VIII. in the formation of its Passive, just as with I. (Revise here 39 : 6 on Prepositional Verbs, also learn Vocabulary 39; then see Top of page 103, and revise the note on the *Passive* of Prepositional Verb). Thus اِمْتَنَعْتُ عَنْهُ means; "I abstained from it;" then اُمْتُنِعَ عَنْهُ "It was abstained from" (*lit* : was abstained from it) The use of it will be begun يُبْتَدَأُ بِاسْتِعْمَالِهَا Similarly يُفْتَكَرُ فِيهَا "She is (will be) thought about"

9 How is اِسْمُ ٱلْمَفْعُولِ formed ?

Take the Passive shewn in §7 and prefix مُ : thus مُحْتَمَلٌ *possible of occurrence.* اَلْمُمْتَنَعُ عَنْهُ "the thing abstained from".

For the use of a preposition with Passive Participle compare :

This matter is looked-into هٰذِهِ ٱلْمَسْأَلَةُ مَنْظُورٌ فِيهَا

Those borne-testimony-to اَلْمَشْهُودُ لَهُمْ

The One worshipped (bowed-to) اَلْمَسْجُودُ لَهُ

The woman trusted in اَلْمَوْثُوقُ بِهَا Relied on مُعْتَمَدٌ عَلَيْهِ

10. Form المصدر of اِفْتَعَلَ

Turn back to Lesson 77 : 4 - "IV. agrees with VII, VIII, IX. and X. in forming its maṣdar by inserting an alif of prolongation before the final radical" : this applies to those Derived Conjugations whose Past Tense is sounded by alif-kasra.

11. How is the Noun of Place formed from اجتمع ?

مُجْتَمَعٌ Same measure as اسم المفعول (63 : 7, footnote.)

Self-Test 88.

(a) Form اسم الفاعل and اسم المفعول from اِفْتَكَرَ

(b) Write المضارع of اِفْتَكَرَ (88 : 4).

Lesson 89.

1. What are the chief significations of verbs in VIII. ?
   (a) VIII. is really *the Reflexive of I* (= "to do it for one's self."
   (b) Sometimes the meaning is *Reciprocal* like VI. (= to do it to one another.")
   (c) Occasionally the Reflexive meaning passes into the *Passive*, especially with verbs that do not take Conj. VII.
2. These significations are classified in the following table :

(a) to write one's name (*e.g.* subscription list)	اِكْتَتَبَ	to write	كَتَبَ
to separate one's self	اِفْتَرَقَ	to separate (trans :)	فَرَقَ
to gather (intrans :)	اِجْتَمَعَ	to gather (trans :)	جَمَعَ
to abstain (personally)	اِمْتَنَعَ	to prohibit	مَنَعَ
to turn one's self	اِلْتَفَتَ (اِلى)	to twist (a thing)	لَفَتَ
to work (individually)	اِشْتَغَلَ	to occupy one (in)	شَغَلَ ب
to think	اِفْتَكَرَ	to think	فَكَرَ
to look for, await, expect	اِنْتَظَرَ	to look at, see	نَظَرَ
to bear, suffer	اِحْتَمَلَ	to carry (a load)	حَمَلَ
(b) to fight one another	اِقْتَتَلَ	to fight one another	تَقَاتَلَ
to be reconciled w o.a.	اِصْطَلَحَ	to be reconciled w. o. a.	تَصَالَحَ
to differ from o. a.	اِخْتَلَفَ	to differ from o. a.	تَخَالَفَ
(c) to be raised (to rise)	اِرْتَفَعَ	to raise	رَفَعَ
to be benefitted	اِنْتَفَعَ	to benefit (trans:)	نَفَعَ
to be aided, victorious	اِنْتَصَرَ	to aid, give victory	نَصَرَ
to be filled	اِمْتَلَأَ	to fill	مَلَأَ
to be extended	اِمْتَدَّ	to stretch out (trans.)	مَدَّ

Changes in the ت of VIII.

3. Explain the form of إضْطَرَبَ *to be agitated :* where is the ت ?

If the first radical of the original verb be ص ض ط or ظ (which are all very broad consonants), the thin ت of إفْتَعَلَ becomes ط. This may unite with the ط of the verb, and طّ is written, Ex. اِطَّرَدَ to be driven off. The same coalescence occasionally happens with ص as in اصّدع

Or the ص and ط may remain distinct, as اصطدم to collide.

4. Explain اِزْدَحَمَ *to throng together* (men).

If the first radical be د ذ or ز the ت of اِفْتَعَلَ is changed to د. This may unite (coalesce) with the first radical if that be د or ذ as اِذَّخَرَ or اِدَّخَرَ to be stored up.

5. Suppose the first radical be ت or ث

Then the servile ت unites with it and forms تّ or ثّ as اِتَّبَعَ

Self Test 89. 1. Explain اِدَّخَرَ (89 : 4). 2. Explain اِصْطَلَحَ (89 : 3)

Words Difficult to Find.

Look under	Its Meaning	The word	Look under	Its Meaning	The word
وَحَدَ	to be united	اِتَّحَدَ	وَصَلَ	to connect with, to be communicated (news).	اِتَّصَلَ
وَسِعَ	to be spacious	اِتَّسَعَ	وَفَقَ	to agree tog , to coincide	اِتَّفَقَ
وَضَحَ	to become clear	اِتَّضَحَ	وَكَلَ	to trust (rely) upon	اِتَّكَلَ عَلَى
وَكَأَ	to recline	اِتَّكَأَ	وَقَدَ	to be kindled	اِتَّقَدَ
أَخَذَ	to take (VIII).	اِتَّخَذَ	وَقَى	to fear God	اِتَّقَى

Hours may be saved by memorising this table whieh really belongs to Lessons 113 and 114. Verbs commencing with *wau* (and in one case with hamza) coalesce the *wau* with the *ta* of Conj. VIII. and write *ta* with *shadda.*

Exercise 89 A. To Arabic :

1. These goods are inflammable (liable to catch fire).
2. We work for the extension of the Kingdom of God in the Coptic Church (Nation).
3. What is it that prevents women's work in war time?
4. The prices of all eatables and drinkables have risen, on account of the war.
5. What do you think will be the result of the present war?
6. Do not ask the-like-of this question, because no-one knows that but (except) God.
7. Pay no attention to that person because he only pretends being-religious.
8. By examination (trial) man is honoured or degraded.
9. I consider (think reckon) that girl to be hasty (rash) in her judgments and therefore I do not depend upon what she says.

Exercise 89 B. To English :

(١) هٰذِهِ ٱلْبَضَائِعُ قَابِلَةٌ لِلِالْتِهَابِ

(٢) نَشْتَغِلُ لِامْتِدَادِ مَلَكُوتِ ٱللّٰهِ فِي ٱلْكَنِيسَةِ (ٱلْأُمَّةِ) ٱلْقِبْطِيَّةِ

(٣) مَا ٱلَّذِي يَمْنَعُ ٱشْتِغَالَ ٱلنِّسَاءِ وَقْتَ ٱلْحَرْبِ

(٤) اِرْتَفَعَتْ أَثْمَانُ جَمِيعِ ٱلْمَأْكُولَاتِ وَٱلْمَشْرُوبَاتِ بِسَبَبِ ٱلْحَرْبِ

(٥) مَاذَا تَفْتَكِرُ أَنْ تَكُونَ نَتِيجَةُ ٱلْحَرْبِ ٱلْحَاضِرَةِ

(٦) لَا تَسْأَلْ مِثْلَ هٰذَا ٱلسُّؤَالِ لِأَنَّهُ لَا يَعْلَمُ ذٰلِكَ إِلَّا ٱللّٰهُ

(٧) لَا تَلْتَفِتْ إِلَى ذٰلِكَ ٱلشَّخْصِ لِأَنَّهُ يَتَظَاهَرُ فَقَطْ بِالتَّدَيُّنِ

(٨) بِٱلْامْتِحَانِ يُكْرَمُ ٱلْمَرْءُ أَوْ يُهَانُ

(٩) إِنِّي أَعْتَبِرُ تِلْكَ ٱلْفَتَاةَ مُتَسَرِّعَةً فِي أَحْكَامِهَا فَلَا اعْتَمِدُ عَلَى أَقْوَالِهَا

N.B. يُهَانُ is from أَهَانَ IV. to insult or degrade; ٱلْمَرْءُ means "man," its fem. ٱلْمَرْأَةُ and indef. اِمْرُؤٌ fem. اِمْرَأَةٌ

Lesson 91.

EYE, VOICE, & EAR.

Having, in Lesson 41, learned selections from the Commandments, the student is now given the whole section, Exodus 20 : 1-17 as an optional memory exercise

تكلم الله بجميع هذه الكلمات قائلاً :

انا الرب الهك الذي أخرجك من أرض مصر من بيت العبودية لا يكن لك آلهة اخرى امامي * لا تصنع لك تمثالاً منحوتاً ولا صورة ما مما في السماء من فوق وما في الارض من تحت وما في الماء من تحت الارض . لا تسجد لهن ولا تعبدهن لاني انا الرب الهك اله غيور افتقد ذنوب الآباء في الابناء في الجيل الثالث والرابع من مبغضي وأصنع إحساناً الى الوف من محبي وحافظي وصاياي * لا تنطق باسم الرب الهك باطلاً لان الرب لا يبرئ من نطق باسمه باطلا *

اذكر يوم السبت لتقدسه . ستة ايام تعمل وتصنع جميع عملك وأما اليوم السابع ففيه سبت للرب إلهك ، لا تصنع عملا ما انت وابنك وابنتك وعبدك وامتك وبهيمتك ونزيلك الذي داخل ابوابك لان في ستة ايام صنع الرب السماء والارض والبحر وكل ما فيها واستراح في اليوم السابع لذلك بارك الرب يوم السبت وقدسه *

اكرم اباك وامك لكي تطول ايامك على الارض التي يعطيك الرب الهك *

لاتقتل * لا تزن * لا تسرق * لا تشهد على قريبك شهادة زور *

لا تشته بيت قريبك ولا عبده ولا امته ولا ثوره ولا حماره ولا شيئاً مما لقريبك *

Lesson 92.

Conjugation IX

1. For what verbs is Conjugation IX. used ?
   For verbs expressing fixed colours and defects. Revise 58:4 (b)
2. Memorise this short vocabulary.

to become white	اِبْيَضَّ	white	أَبْيَضُ
to become black	اِسْوَدَّ	black	أَسْوَدُ
to become red	اِحْمَرَّ	red	أَحْمَرُ
to turn pale	اِصْفَرَّ	yellow, pale	أَصْفَرُ
to become crooked	اِعْوَجَّ	crooked	أَعْوَجُ
to lose one eye	اِعْوَرَّ	one-eyed	أَعْوَرُ

3. Inflect اِحْمَرَّ *to redden.*

اِحْمَرَّ	اِحْمَرَّتْ	اِحْمَرَّا	اِحْمَرَّتَا	اِحْمَرُّوا اِحْمَرَرْنَ
اِحْمَرَرْتَ	اِحْمَرَرْتِ	اِحْمَرَرْتُمَا		اِحْمَرَرْتُمْ اِحْمَرَرْتُنَّ
اِحْمَرَرْتُ		—		اِحْمَرَرْنَا

4. But where do the two ر 's come from in 2nd and 1st persons ? Simply from unloosing the two coalesced consonants, so to speak. This is only necessary *when the final radical has to bear a sukûn,* thus doing away with the shadda. We shall study the "Doubled Verb" (so-called "Surd"), in Lesson 102 ; he fled فَرَّ ; I fled فَرَرْتُ ; she touched مَسَّتْ ; thou touchedst مَسَسْتَ
5. The Imperfect (Note the *shadda*) :

يَحْمَرُّ	تَحْمَرُّ	يَحْمَرَّانِ	تَحْمَرَّانِ	يَحْمَرُّونَ يَحْمَرِرْنَ
تَحْمَرُّ	تَحْمَرِّينَ	تَحْمَرَّانِ		تَحْمَرُّونَ تَحْمَرِرْنَ
أَحْمَرُّ		—		نَحْمَرُّ

6. The Imperative (where feasible) :

اِفْعَلَّ اِفْعَلِّي	اِفْعَلَّا	اِفْعَلُّوا	اِفْعَلِلْنَ

7. **Is there a Passive to IX?**

Naturally there can be no Passive of practical use, and no Noun of Object. The other parts are:—

إِسْمُ ٱلْفَاعِل Reddening مُحْمَرٌّ ; on measure مُفْعَلٌّ

مُصْفَرٌّ pale ; مُعْوَجٌّ crooked.

ٱلْمَصْدَر Redness (inflammation) إِحْمِرَارٌ on measure إِفْعِلَالٌ

إِصْفِرَارٌ paleness ; إِعْوِجَاجٌ crookedness.

8. How would you translate "to *make* white, to whiten"?

Use II which is factitive or causative. He made it white بَيَّضَهُ

she blackened it, سَوَّدَتْهُ

9 Note that many Arabic colours are simply substantive names of well-known objects; thus قِرْمِزٌ scarlet, is really the Persian word for cochineal—*kermes*; though the Relative Adjective (Lesson 144) is often formed from it by adding يّ thus; حُمَّى قِرْمِزِيَّةٌ Scarlet Fever ; بَنَفْسَجِيٌّ violet بُنِّيٌّ coffee-colour

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Exercise 92A.

1. When she heard this news her colour faded (she turned pale) for fear of their striking her.
2. As for them, they observed her paleness but they did not know the reason for it.
3. If your sins be as scarlet, they will become white like the snow.
4. Her face was reddening for-shame during-the-time-of her standing (while she stood) before the judge.

Exercise 92B.

(١) عِنْدَمَا سَمِعَتْ هٰذَا ٱلْخَبَرَ ٱصْفَرَّ لَوْنُهَا خَوْفًا عَلَى ضَرْبِهِمْ إِيَّاهَا

(٢) أَمَّا هُمْ فَلَاحَظُوا ٱصْفِرَارَهَا لٰكِنَّهُمْ لَمْ يَعْرِفُوا سَبَبَهُ

(٣) إِنْ كَانَتْ خَطَايَاكُمْ كَٱلْقِرْمِزِ تَبْيَضُّ كَٱلثَّلْجِ

(٤) كَانَ وَجْهُهَا يَحْمَرُّ خَجَلًا وَقْتَ وُقُوفِهَا أَمَامَ ٱلْقَاضِي

9. The Passive Participle is مُسْتَحْسَنٌ on the form مُسْتَفْعَلٌ. Compare اَلْمُسْتَقْبَلُ = that which is *to be met*, hence, the "future".

—o—

Exercise 93a. A recapitulatory Exercise.

وَتَلَذَّذْ بِٱلرَّبِّ فَيُعْطِيَكَ سُؤْلَ قَلْبِكَ . سَلِّمْ لِلرَّبِّ طَرِيقَكَ
وَٱتَّكِلْ عَلَيْهِ وَهُوَ يُجْرِي (مزمور ٣٧: ٤ و ٥)

Exercise 93b.

"And delight thyself (enjoy-thyself) with the Lord, and He will give thee the request of thy heart. Deliver thy way to the Lord, and trust upon Him, and He will cause-to-act".

Exercise 93c. To English :

(١) اِسْتَفْهَمَ ٱلْمَلِكُ هَلْ يَسْتَحْسِنُونَ فِكْرَهُ لٰكِنَّهُمْ لَمْ يَسْتَحْسِنُوهُ

(٢) فَقَالَ إِنْ شَاءَ ٱللّٰهُ تَعَالَى سَتَسْتَحْسِنُونَهُ فِي ٱلْمُسْتَقْبَلِ. قَالُوا إِنْ شَاءَ ٱللّٰهُ

(٣) فَٱعْلَمْ أَنَّهُ لَا إِلٰهَ إِلَّا ٱللّٰهُ وَٱسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ

(٤) فِي كِتَابِ «أَلْفِ لَيْلَةٍ وَلَيْلَةٍ» تُوجَدُ حِكَايَاتٌ كَثِيرَةٌ عَنْ مُسْتَحِلٍّ
نَبِيهٍ تَزَوَّجَ بِفَتَاةٍ مُطَلَّقَةٍ شَرْطًا أَنْ يُطَلِّقَهَا أَيْضًا صَبَاحَ ٱلْغَدِ
لٰكِنَّهُ تَعَلَّقَ بِهَا فَلَمْ يُطَلِّقْهَا فَغَضِبَ ٱلزَّوْجُ ٱلْأَوَّلُ ووالدُ ٱلفَتَاةِ

Exercise 93d. To Arabic :

1. The king inquired whether they approve (approved) his thought (idea) but they did not approve it.
2. So he said : "If GOD MOST HIGH will (*i.e.* I hope) you will approve it in the future", They said : "If God will".
3. "Then know that there is no deity except God, and ask forgiveness for thy sin and for the believers (*m*) and the believing-women".
4. In the book of "1001 Nights" there are many stories about a sharp 'mustahill' who was married to a divorced girl on condition that he would divorce her again next morning, but fell in love with her (became attracted to her) so did not divorce her; consequently her first husband and her father were enraged.

Lesson 94.

Conjugation X. (Contd.)

1. What are the chief meanings of Conjugation X.?

   (a) To *consider* the object to be ... (*e.g.* good, etc.);

   (b) To *ask* for the action to happen ; (c) (Various).

2. Memorise the following derived verbs :

Meaning of X.	X.	Meaning of I.	I.
(a) to consider good, to approve	اِسْتَحْسَنَ	to be good	حَسُنَ
to consider heavy (a bore)	اِسْتَثْقَلَ	to be heavy	ثَقُلَ
to consider great, to be proud	اِسْتَكْبَرَ	to be big	كَبُرَ
to consider important	اِسْتَعْظَمَ	to be important	عَظُمَ
to consider strange	اِسْتَغْرَبَ	to be strange	غَرُبَ
to consider small, contemn, despise	اِسْتَصْغَرَ	to be small	صَغُرَ
to consider (make) lawful	اِسْتَحَلَّ	to be lawful	حَلَّ
(b) to ask pardon	اِسْتَغْفَرَ	to forgive	غَفَرَ
to ask news	اِسْتَخْبَرَ	to inform	أَخْبَرَ
to meet, to expect to receive	اِسْتَقْبَلَ	to receive	قَبِلَ
to make use of	اِسْتَعْمَلَ	to do, make	عَمِلَ
to ask permission	اِسْتَأْذَنَ	to give leave	أَذِنَ
to ask one's presence	اِسْتَحْضَرَ	to attend at	حَضَرَ
(c) to extract	اِسْتَخْرَجَ	to go out	خَرَجَ
to be worthy (of)	اِسْتَحَقَّ	to be incumbent	حَقَّ

N. B.—Make quite sure of sections (a) and (b) as being of great importance.

3. Form المصدر from اِسْتَأْذَنَ to ask permission.

Write the hamza over the *kursy* (ـئـ) then act as in 93 : 6 and you get اسْتِئْذَانٌ asking-permission, or, asking-to-be-excused.

4. From اسْتَقَامَ and اسْتَرَاحَ

Compare أَقَامَ Lessons 77 : 7, and 117 : 13. An additional alif not being feasible, compensation is made by ة thus اسْتِقَامَةٌ uprightness, straightforwardness, اسْتِرَاحَةٌ rest, restfulness.

Exercise 94a. To English :

(١) اسْتَقْبَلَهُمُ ٱلسُّلْطَانُ ٱسْتِقْبَالاً عَظِيماً

(٢) إِنَّ ٱلْفَاعِلَ يَسْتَحِقُّ أُجْرَتَهُ

(٣) حَيْثُ إِنِّي اسْتَغْرَبْتُ حُضُورَ ٱلشَّخْصِ ٱلْمَذْكُورِ فَقَدْ ٱسْتَعْلَمْتُ عَنْ سَبَبِ حُضُورِهِ فَقِيلَ لِي إِنَّهُ لَمْ يَسْتَأْذِنْ بِٱلْحُضُورِ

(٤) قَدْ أَمَرَ ٱلْقَاضِي بِٱسْتِحْضَارِ ٱلشُّهُودِ غَدًا

(٥) نَحْنُ مُسْتَعِدُّونَ لِكُلِّ خِدْمَةٍ

(٦) لَا تَسْتَعْظِمُوا هٰذِهِ ٱلْمَسْأَلَةَ لِأَنَّهَا غَيْرُ مُسْتَحِقَّةٍ ٱهْتِمَامَكُمْ

Exercise 94 b, To Arabic.

1. The Sultan gave them (*lit.* received them) a great reception.
2. The labourer surely deserves his hire (wage.)
3. Inasmuch as I (Since I) was surprised at the presence of the person referred to, I have inquired about the reason of his attendance ; it was said to me (I was told) that he did not ask permission to attend.
4. The judge has commanded the attendance of the witnesses to-morrow.
5. We are ready for every (any) service.
6. Don't make much of this matter, for it is not worth your trouble.

Lesson 96.

QUADRILITERAL VERB.

1. We now take up the Quadriliteral verb. How is it expressed? The same form is used, but the *lam* is doubled. We say that the ordinary Quadriliteral verb is on the form فَعْلَلَ
2. How do we get Quadiiliteral Verbs?
   (a) By inserting an extra letter in a triliteral root;
   (b) By repeating a bi-literal sound (Onomatopœia);
   (c) From *nouns* of more than three letters;
   (d) By expressing "he uttered the formula......" (Rare).
3. Copy and learn the examples:

to roll away		يُدَحْرِجُ	دَحْرَجَ
to shake (the foundations)		يُزَعْزِعُ	زَعْزَعَ
to cause to quake (earthquake)		يُزَلْزِلُ	زَلْزَلَ
to whisper sedition		يُوَسْوِسُ	وَسْوَسَ
to wail (usually, for the dead)		يُوَلْوِلُ	وَلْوَلَ
to make a disciple	(تِلْمِيذٌ)	يُتَلْمِذُ	تَلْمَذَ
to gird (someone)	(مِنْطَقَةٌ)	يُمَنْطِقُ	مَنْطَقَ
to prove, demonstrate	(بُرْهَانٌ)	يُبَرْهِنُ	بَرْهَنَ
to translate, interpret	(تَرْجَمَةٌ)	يُتَرْجِمُ	تَرْجَمَ
to pronounce the words ...	(بِسْمِ ٱللّٰهِ)	يُبَسْمِلُ	بَسْمَلَ
to say the formula ...	(اَلْحَمْدُ لِلّٰهِ)	يُحَمْدِلُ	حَمْدَلَ

4. How can Al-Muḍâriʿ of the Quadriliteral best be studied? By comparing it with Al-Muḍâriʿ of either II. or III. of the Triliteral Verb to which it has great similarity, since we have shown (in 73 : 2) that the former are really Quadriliterals. Compare يُقَاتِلُ with يُتَرْجِمُ

5. How is the Imperative formed? Like III., the rest on the alif being replaced here by the rest on the jazmated (sukûned) letter. تَرْجِمْ translate! دَحْرِجْ roll! بَرْهِنْ prove!

6. The Noun of Agent? Similar to that of II. and III. Compare مُعَلِّمٌ مُكَاتِبٌ and مُتَرْجِمٌ interpreter; also مُوَسْوِسٌ one-whispering (Satan); مُبَرْهِنٌ one-proving; مُدَمْدِمٌ one-mumbling. An ex: of inanimates, مُفَرْقَعَاتٌ explosives *(Neut.Pl.)*

A substitute for *mutargim* is *targumân*, corrupted in Egypt to *dragomân*.

7. We gave in Lesson 35 the Passive of زَلْزَلَ thus إِذَا زُلْزِلَتِ ٱلْأَرْضُ *c.f.* Conj II. of Triliteral verb (73 : 2). But the more usual thing is to employ a *Derived* Form (see next Lesson).

8. Does the last remark apply to the Noun of Object? Yes, but note also كِتَابٌ مُتَرْجَمٌ a translated book.

9. The Maşdar. By observing زَلْزَلَةٌ earthquake; تَرْجَمَةٌ translation; دَمْدَمَةٌ mumbling, we gather that we add a ta marbûṭa to الماضي But the form زِلْزَالٌ will also be found.

10. How can we best find the Quadriliteral Verb (in Lexicon)? See 2 above. For (a) Look under the Triliteral root. (b) The bi-literal sounds are classified under the first two letters, thus: for تَلَأْلَأَ to glitter, sparkle (whence لُؤْلُؤَةٌ a pearl), see لَأَ

Exercise 95b.

The ENGLISH of EXERCISE 95.

The employées (officials) dispersed exactly at noon, being interested in the matter of the fighting, for they had heard (*lit.* arrived to them) that morning that the two armies, the Turkish and the English, had fought together in the Sinai peninsula (*lit.* like-island). Then news had ceased, although people were so anxious for it that they began to inquire from every authentic source; but with all their effort, time passed and they were tired of waiting, when behold a boy had come carrying many copies of the supplement to the newspaper (*i.e.* Special edition). They advanced upon him, making inquiries, and their faces reddened with joy at the pleasing news, and they showed (there appeared upon them) signs of excitement and enthusiasm.

Lesson 97.

1. What are the Derived Forms of the Quadriliteral Verb ?

(a) تَفَعْلَلَ with *ta* prefixed to the original form (Quad. II.),

(b) إِفْعَلَلَّ with *kasra* prefixed, and the *second lam doubled* Quad.III).

(c) إِفْعَنْلَلَ with a *nûn* inserted and kasra prefixed.

2. We said in Lesson 96, that Quadriliteral Conj. I may be compared with II. of Triliteral: csn these derived forms be similarly treated?

تَفَعْلَلَ is similar to تَفَعَّلَ (*i e.* تَفَعْعَلَ) V. of Triliteral;

إفعلَلَّ may be compared to IX: إِفْعَنْلَلَ to VII, its solitary example is إِحْرَنْجَمَ it (the crowd) gathered together.

This last form (c), may now be dismissed.

3. Give some examples of Quadriliteral II. (a) تَفَعْلَلَ

to put on, or wear a girdle (مِنْطَقَة)	تَمَنْطَقَ
to be demonstrated	تَبَرْهَنَ
to be shaken, or to quake	تَزَلْزَلَ
to be shaken, shake	تَزَعْزَعَ
to be translated, interpreted	تَتَرْجَمَ

4. المضارع can be worked-out by intelligent comparison of V. Thus: تَبَرْهَنَ يَتَبَرْهَنُ with fatḥa over the ha, not kasra. Ex: يَتَلَأْلَأُ it sparkles. يَتَمَنْطَقُ he wears a girdle.

But, as in V. اسم الفاعل is formed with kasra مُتَفَعْلِلٌ مُتَلَأْلِئٌ

5. How is the Maṣdar formed ?

The Maṣdar of Quadriliteral II. would be تَفَعْلُلٌ Examples: تَمَنْطُقٌ تَزَعْزُعٌ

6. Four frequently-used-verbs on the form إِفْعَلَلَّ (*i.e.* Quad: III.):—

READING EXERCISE 98.

أَسْوَدُ مَرَّةً — A black-one once,
فِي يَوْمِ ثَلْجٍ — on-a-day-of-snow,
نَزَعَ ثِيَابَهُ — Removed-his-clothes,

وَأَقْبَلَ يَأْخُذُ ٱلثَّلْجَ — and began-taking-the-snow,
وَيَعْرُكُ بِهِ جِسْمَهُ — and-rubbing-with-it-his-body,
فَقِيلَ لَهُ — And it-was-said-to-him,

لِمَاذَا تَعْرُكُ جِسْمَكَ بِٱلثَّلْجِ — Why-do-you-rub-your body-with-the-snow,
فَقَالَ — He-said,
لَعَلِّي — In-the-hope that-I,
أَبْيَضُّ — become-white,

فَأَتَى رَجُلٌ حَكِيمٌ وَقَالَ لَهُ — Then-a-wise-man-came-and-said-to-him,
يَا هٰذَا — O this-one,
لَا تُتْعِبْ نَفْسَكَ — Don't-trouble-yourself,

فَقَدْ يُمْكِنُ — for-it-is-possible
أَنَّ جِسْمَكَ يُسَوِّدُ ٱلثَّلْجَ — that-thy-body-blacken-the-snow,
وَهُوَ — and it
لَا يَزْدَادُ إِلَّا سَوَادًا — increases-not-except-in-blackness,

هٰذَا مَعْنَاهُ — This (story) The-meaning-of-it-is,
أَنَّ ٱلشِّرِّيرَ — that-the-wicked,
يَقْدِرُ أَنْ يُفْسِدَ — is-able-to-corrupt,
ٱلْخَيِّرَ — the good,

وَأَمَّا ٱلرَّجُلُ ٱلْخَيِّرُ — and-as-for-the-man the-good-one,
فَلَا يَقْدِرُ — (he cannot,) he-has-not-power,
عَلَى إِصْلَاحِ ٱلشِّرِّيرِ — Over-the-reformation-of-the-wicked.

THE ENGLISH.

A black man once removed his clothes on a snowy day and began to take the snow and rub his body with it. Someone said to him. "Why do you rub your body with the snow? "That I may become white," he said. Then a wise man came and said to him, "So-and-so, don't fatigue yourself, for though thy body blacken the snow yet it only increases in blackness itself."

The meaning is: The evil man can corrupt the good one, but the good man cannot reform the evil one.

Lesson 99.

POPULAR STORY FOR READING EXERCISE.

رُزِق رَجل بِولد ففرح جدًّا فذهب لِنَجَّار وَأَعْطَى له رِيَالاً وقال له اعملْ لي سَرِيراً فقال النجار سَمْعًا وَطَاعَةً يَوْمَ الْجمعْةِ (بَعْدَ ثمَانيةِ أَيَّام) تعَالَ خُذِ آلسَّرِيرَ . فَيَوْمَ الجمعةِ ذهب الرجل للنجار وقال له هاتِ السرير . قال النجار إِنَّهُ لم يُكْمَلْ بعدُ وَهكذا تَأَخَّرَ النجار مَرّةً بَعْدَ أُخْرى حتّى صار الولد يَمْشِي فَكَبُرَ وتزوّج فلمّا رُزِقَ بولد قال لِأَبِيهِ يَلْزم لِآبْنِي سَرِيرٌ . فقال أَبوه اذهب للنّجار الفُلاَنِيّ آلذي انا أَوْصَيْتُهُ على عمل سرير وَخذه منه لِأَنَّهُ فَاتَت آلآن عِشْرُون سَنَةً فراح للْنجار وقال له هَاتِ السرير آلذي أَوْصَاكَ عليه وَالِدِي. قال النجار خُذِ آلرِّيَالَ لِأَنِّي لاَ أُحِبُّ أَنْ أَسْتَعْجِلَ شُغْلِي

NOTES.

This popular story, found in all Egyptian collections, is to be carefully studied with the lexicon. A certain number of vowels (only) have been supplied, to gradually accustom the student to reading the newspaper, which is unpointed. We give a *few* grammatical notes :—

أعطى أوصى These are Conj. IV. To be studied in 122, 123.

سمع وطاعة = *literally*, "Hearing and obeying". (Very frequent).

الفلاني (see 25 : 7).

ريال a *modern* Egyptian silver coin=one dollar.

عشرون سنة twenty years. (Explained in Lesson 148 : 1,2).

خذ the Imperative of أخذ (Lesson 104 : 4).

أحبّ Conj. IV. (to be studied in Lesson 107).

EXAMINATION PAPER **100.**

A. To English:

(١) إِنِّي عَجِبْتُ مِنْ قَتْلِهِ إِيَّاهَا لِأَنِّي لَمْ أَسْمَعْ شَيْئًا عَنْ ذٰلِكَ قَبْلًا

(٢) لَا تَضْطَرِبْ قُلُوبُكُمْ لِأَنِّي أَنَا مَعَكُمْ

(٣) اِسْتَغْفِرِ ٱللّٰهَ لِمَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

(٤) إِنَّنَا لَا نَسْتَحْسِنُ حُضُورَهُ مَعَنَا لِأَنَّا نَسْتَثْقِلُ كَلَامَهُ وَعَلَى كُلِّ حَالٍ لَمْ نَسْتَحْضِرْهُ

(٥) لَا تَشْمَئِزُّوا مِنَ ٱلْمُتَعَرِّبِينَ

(٦) قَدْ تَبَاحَثَ ٱلْعُلَمَاءُ فِي أَمْرِ ٱضْمِحْلَالِ كُلِّ شَيْءٍ هَلْ ذٰلِكَ مُمْكِنٌ أَمْ لَا

(٧) لَا تَقْشَعِرِّي إِذَا زُلْزِلَتِ ٱلْأَرْضُ

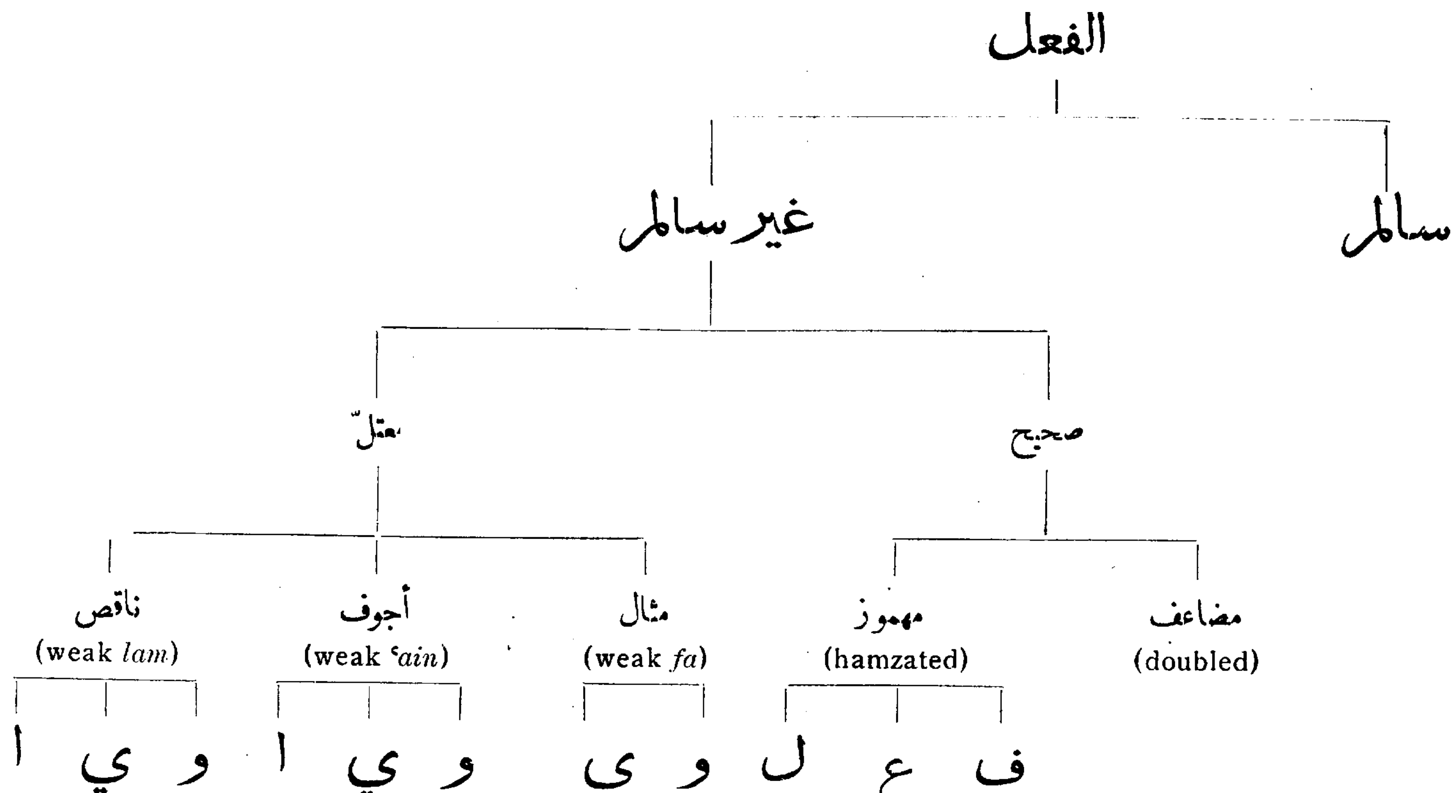
B. To Arabic:

1. The stars were shining in the sky (heaven).
2. And his disciples were plucking the ears (of corn) and eating, and they were rubbing them with their hands.
3. I am the Lord thy God who brought thee out of the land of Egypt, and out of the house of slavery (bondage), thou shalt have no other gods before Me.
4. Hallowed be thy Name......Forgive us our sins, as we forgive those-that-sin against us.
5. Honour thy father and mother, that thy days may be long on the earth.
6. But for a misunderstanding between the two parties the conditions of peace would have been agreed upon before.
7. The book was translated by one of the best of the translators.
8. You cannot prove that statement.
9. He went to the carpenter and said 'Bring (to) me the bedstead'.

C. Give the Arabic Singular, Dual and Plural of:

day — week — month — year — father — mother — brother* — sister — newspaper — library — book — church — house — dog — cow — mule.

* Plural of *this* word not yet studied (but used once in Ex. 56 c).



Order of Lessons 102—127 : Doubled Verb; then Hamzated Verb, with hamzated *fa*, hamzated ʿ*ain*, or hamzated *lam*. After that, weak first letter either *wau* or *ya*; weak second radical wau, or ya, or alif; finally weak third radical, wau or ya or alif.

Lesson 102.

DOUBLED VERB. اَلْفِعْلُ ٱلْمُضَاعَفُ

1. What is the origin of the Doubled, or "Surd" Verb.
   A simple triliteral verb with three fatḥas. Thus مَدَّ = مَدَدَ
2. When are the two radicals contracted, and when separated ?
   They are contracted when the third radical carries a vowel-sign, but opened out when it has a sukûn, (*e.g.* before a Pronoun-Affix). Thus مَدَّ he extended ; مَدَدْتُ I extended.

3. Inflect the Preterite of مَدَّ

مَدَّ	مَدَّتْ	مَدَّا	مَدَّتَا	مَدُّوا	مَدَدْنَ
مَدَدْتَ	مَدَدْتِ	مَدَدْتُمَا		مَدَدْتُمْ	مَدَدْتُنَّ
مَدَدْتُ		—		مَدَدْنَا	

4. What happens in the Present Tense (*ex.* يَفِرُّ he runs away) ?
   RULE. If the third radical is vowelled (here by ḍamma) but the first radical is not-vowelled, the second throws its vowel back upon the first, and coalesces with the third. Thus instead of يَمْدُدُ we get يَمُدُّ and for يَفْرِرُ ، يَفِرُّ and for يَعْضَضُ ، يَعَضُّ

5. Imperfect Tense of ظَنَّ *to think, suppose.*

يَظُنُّ	تَظُنُّ	يَظُنَّانِ	تَظُنَّانِ	يَظُنُّونَ	يَظْنُنَّ
تَظُنُّ	تَظُنِّينَ	تَظُنَّانِ		تَظُنُّونَ	تَظْنُنَّ
أَظُنُّ		—		نَظُنُّ	

فَرَّ *to flee, run away.*

يَفِرُّ	تَفِرُّ	يَفِرَّانِ	تَفِرَّانِ	يَفِرُّونَ	يَفْرِرْنَ
تَفِرُّ	تَفِرِّينَ	تَفِرَّانِ		تَفِرُّونَ	تَفْرِرْنَ
أَفِرُّ		—		نَفِرُّ	

عَضَّ *to bite.*

يَعْضَضْنَ	يَعَضُّونَ	تَعَضَّانِ	يَعَضَّانِ	تَعَضُّ	يَعَضُّ
تَعْضَضْنَ	تَعَضُّونَ		تَعَضَّانِ	تَعَضِّينَ	تَعَضُّ
	نَعَضُّ		—		أَعَضُّ

6. What difference is made in the Imperative?
Instead of the formal اِفْرِرْ اُمْدُدْ and اِعْضَضْ we write فِرَّ مُدَّ and عَضَّ the fatḥa, in this case, being a contrivance to avoid two sukûns coming together.

7. Why is there no alif-kasra?
Because المضارع has thrown back its vowel on to the first radical, and consequently, there being no sukûn there, no extra alif is needed to assist to pronounce it!

اُمْدُدْنَ	مُدُّوا	مُدَّا	مُدِّي	مُدَّ
اِفْرِرْنَ	فِرُّوا	فِرَّا	فِرِّي	فِرَّ
اِعْضَضْنَ	عَضُّوا	عَضَّا	عَضِّي	عَضَّ

But note that اُمْدُدْ is sometimes used.

8. Is اسم الفاعل regular?
Yes; it follows the usual rule, except that the second and third radical coalesce. ظَانٌّ instead of ظَانِنٌ ; فَارٌّ instead of فَارِرٌ ; مَارٌّ instead of مَادِدٌ Similarly ظَانُّونَ فَارُّونَ مَادُّونَ

9. What maṣdar may be taken?
Various forms: ظَنٌّ opinion, thought : فِرَارٌ flight. Perhaps the commonest form is فَعْلٌ as حَلٌّ جَدٌّ

Lesson 103.

1. Form the Subjunctive of the Doubled Verb ?

This is regularly formed; *e.g.* from دَلَّ يَدُلُّ to indicate, show.

أَنْ يَدْلُلْنَ	أَنْ يَدُلُّوا	أَنْ تَدُلاَّ	أَنْ يَدُلاَّ	أَنْ تَدُلَّ	أَنْ يَدُلَّ
أَنْ تَدْلُلْنَ	أَنْ تَدُلُّوا		أَنْ تَدُلاَّ	اَنْ تَدُلِّي	أَنْ تَدُلَّ
	أَنْ نَدُلَّ		—		أَنْ أَدُلَّ

2. Does the sukûn separate the radicals in the Jussive ?

Decidedly so, *when the real Jussive is used;* for otherwise one radical would disappear; since it is manifestly difficult to sound يَدُلْ for, as we have shownbefore الّ = لْلُ . If it were لْلْ two sukûns would come together, which is never allowed to happen in Arabic.

لَمْ يَدْلُلْنَ	لَمْ يَدُلُّوا	لَمْ تَدُلاَّ	لَمْ يَدُلاَّ	لَمْ تَدْلُلْ	لَمْ يَدْلُلْ
لَمْ تَدْلُلْنَ	لَمْ تَدُلُّوا		لَمْ تَدُلاَّ	لَمْ تَدُلِّي	لَمْ تَدْلُلْ
	لَمْ نَدْلُلْ		—		لَمْ أَدْلُلْ

But Wright says, "In the Jussive the second radical *not-un frequently* throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel". (*c.f.* 102 : 6 on the Imperative). What he means is—In the Doubled Verb the *Jazmating* particles (governing the Jussive) *are often used with the Subjunctive, i.e.* the Subjunctive is used instead of the Jussive. Exs لَمْ يَعَضَّ لَمْ يَفِرَّ لَمْ يَدُلَّ

3. How is the Passive formed ?

(a) In the Preterite الماضي : (ذَمَّ to blame)

ذُمِمْنَ	ذُمُّوا	ذُمَّتَا	ذُمَّا	ذُمَّتْ	ذُمَّ
ذُمِمْتُنَّ	ذُمِمْتُمْ		ذُمِمْتُمَا	ذُمِمْتِ	ذُمِمْتَ
	ذُمِمْنَا .		—		ذُمِمْتُ

(b) In the Imperfect المضارع : (غَشَّ "to deceive").

يَغْشُشْنَ	يَغُشُّونَ	تَغُشَّانِ	يَغُشَّانِ	تَغُشُّ	يَغُشُّ
تَغْشُشْنَ	تَغُشُّونَ		تَغُشَّانِ	تَغُشِّينَ	تَغُشُّ
	نَغُشُّ		—		أَغُشُّ

. How is this verb pronounced *colloquially*?

In every case without separation. Thus مَرَّ he passed; مَرَّيْتُ I passed. Observe how the vowelling difficulty is overcome—a *ya* with sukûn is interpolated between the verb and the pronominal affix. Compare مَدَّيْنَا *we extended*, with مَدَدْنَا

. Is it allowable to *write* it in this way?

Wright, late Cambridge Professor of Arabic, quoted words thus written with approval, and Robertson Smith and De Goeje (Leyden) have not disallowed it. In preaching, one says مَرَرْتُ because it is easily pronounced, but, when the word is longer, as in إِستَمَرَّ one says إِستَمْرَرْتُ *I continued.* Most correspondents now write إِستَمَرَّيْتُ. There are several examples of this in ألف ليلة وليلة For example اسْتَمَرَّيْتُ جَالِساً إِلَى وَقْتِ ٱلْعِشَاءِ

. Memorise this vocabulary:

Doubled Verbs taking ḍamma *in the Imperfect.*

to stretch	مَدَّ	to knock	دَقَّ	to cease	كَفَّ
to pour	صَبَّ	to count	عَدَّ	to draw, drag	جَرَّ
to lower	حَطَّ	to sprinkle	رَشَّ	to exert oneself	جَدَّ
Taking fatḥa:					
to love, like	وَدَّ	to smell (a)	شَمَّ	to touch	مَسَّ
Taking kasra:					
to err	ضَلَّ	to smell (b)	شَمَّ	to tighten	شَدَّ
to kneel	خَرَّ	to cease	خَفَّ	to be sound	صَحَّ

Exercise 103a. To Arabic:

1. "And on him I bestowed vast riches".
2. "And when (if) the earth was spread out".
3. "And he took hold of the head of his brother dragging him to him".
4. "He said, We will strengthen thy fore-arm with thy brother".
5. "What think ye of Christ?"
6. "And He withheld men's hands from you".
7. "Revile not those whom they call on beside (apart from, without) God, lest they revile God despitefully (as an enemy) in their ignorance".

Exercise 103b. To English

(١) وَجَعَلْتُ لَهُ مَالاً مَمْدُوداً

(٢) وَإِذَا ٱلأَرْضُ مُدَّتْ

(٣) وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ

(٤) قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ

(٥) مَاذَا تَظُنُّونَ فِي ٱلْمَسِيحِ

(٦) وَكَفَّ أَيْدِيَ ٱلنَّاسِ عَنْكُمْ

(٧) وَلَا تَسُبُّوا ٱلَّذِينَ يَدْعُونَ مِنْ دُونِ ٱللهِ فَيَسُبُّوا ٱللهَ عَدُوًّا بِغَيْرِ عِلْمٍ

ACTIVE VOICE AND PASSIVE VOICE.

1. "Active Voice" is called by some الفعل المعلوم فاعله = المعلوم = the verb whose agent (subject) is known. By others المبنيّ للمعلوم
2. "Passive Voice" is similarly called الفعل المجهول فاعله = المجهول = the verb whose agent (subject) is unknown. Or المبنيّ للمجهول
3. "Subject" of a Passive Verb نائب فاعل = "Deputy Agent".

The above will be understood after Lesson 169, etc, on Syntax.

4. there any exception to the above rule?
   In the Imperative of *three* verbs the first radical is rejected altogether: خُذْ خُذُوا take! مُرْ مُرُوا command! كُلْ كُلُوا eat!

5. Form اسم الفاعل
   The one alif is placed across the other, forming madda: thus آخِذٌ taking; آكِلٌ one eating; آمِلٌ one hoping; آمِنٌ safe.

6. What happens with the *Passive* of the Muḍâriʿ?
   Refer back to our *RULE of PERMUTATION* (63:5) "Change the weak letter to harmonise with the vowel if that vowel is the distinctive feature required". Thus يُؤْخَذُ *He (it) will be taken.* Similariy يُؤْكَلُ ٱلطَّعَامُ *the food will be eaten.*

7. Examples of اسم المفعول from the مَهْمُوزُ ٱلْفَاءِ (having initial hamza) مَأْمُولٌ hoped-for; مَأْكُولٌ ج مَأْكُولَاتٌ an eatable; مَأْمُورٌ ج مَأْمُورُونَ subordinate official; مَأْذُونٌ permitted.

8. Vocabulary: (a) Verbs taking ḍamma in Imperfect: to hope أَمَلَ; to order أَمَرَ; to eat أَكَلَ; to take أَخَذَ
   (b) Fatḥa: to permit أَذِنَ; to be safe أَمِنَ; to regret أَسِفَ
   (a) Kasra in Imperfect: to take captive أَسَرَ

Exercise 104a. To Arabic:

1. "Then eat from what is set-before (brought forward to) you" (Luke 10:8).
2. "And the Lord God took Adam (the man,) and put him into the garden of Eden to dress it and keep it. And the Lord God commanded Adam (the man) saying, "Of all the trees of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die". (Gen. 2; 15-17).

Exercise 104a. To English: (١) فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

(٢) وَأَخَذَ ٱلرَّبُّ ٱلْإِلٰهُ آدَمَ وَوَضَعَهُ فِي جَنَّةِ عَدْنٍ لِيَعْمَلَهَا وَيَحْفَظَهَا وَأَوْصَى ٱلرَّبُّ ٱلْإِلٰهُ آدَمَ قَائِلاً مِنْ جَمِيعِ شَجَرِ ٱلْجَنَّةِ تَأْكُلُ أَكْلاً وَأَمَّا شَجَرَةُ مَعْرِفَةِ ٱلْخَيْرِ وَٱلشَّرِّ فَلَا تَأْكُلْ مِنْهَا لِأَنَّكَ يَوْمَ تَأْكُلُ مِنْهَا مَوْتًا تَمُوتُ

Lesson 105.

مهموز العين

1. We come now to the hamza as middle radical. What vowels may it take?

Fatḥa as in سَأَلَ يَسْأَلُ to inquire

Ḍamma „ بَؤُسَ يَبْؤُسُ to be brave

Kasra „ يَئِسَ يَيْأَسُ to despair

2. The Muḍâri' of *"to despair"*

يَيْأَسْنَ	يَيْأَسُونَ	تَيْأَسَانِ	يَيْأَسَانِ	تَيْأَسُ	يَيْأَسُ
تَيْأَسْنَ	تَيْأَسُونَ		تَيْأَسَانِ	تَيْأَسِينَ	تَيْأَسُ
	نَيْأَسُ		—		أَيْأَسُ

3. The Imperative of *"to ask"*

اِسْأَلْنَ	اِسْأَلُوا	اِسْأَلَا	اِسْأَلِي	اِسْأَلْ

There is, however, another form of this particular verb sometimes met with, in which the hamza is simply dropped out of al-Muḍâri' and al-Amr. Example of the latter:

سَلْ سَلِي ask! (We may briefly note here that رَأَى *to see*, drops its hamza in al-Muḍâri' and makes يَرَى تَرَى etc. It will be studied under the "weak-ending verb" 122—125).

4 اسم الفاعل gives no difficulty; thus سَائِلٌ one-asking, or a beggar; يَائِسٌ one-despairing زَائِرٌ roaring (from زَأَرَ not زَارَ which, however forms its اسم الفاعل in the same way)

5. The Passive is يُسْأَلُ *he is asked* (about it).

6. What becomes of the alif-hamza in Noun of object?

Revise our RULE of PERMUTATION once more (104 : 6). The *alif* becomes *wau* to suit the ḍamma. Thus مَسْؤُولٌ or مَسْئُولٌ *asked*, or *responsible*. (Notice the *kursy* = stool, *i. e.* a *ya* without dots, on which the hamza *may* sit, as in the second form of writing the word)

7. What form will the Maşdar take ?

It depends largely upon the vowel of the verb (But there are not many verbs *mahmuzat-ul-ʿain* (having the ʿain hamzated). Examples of Maşdar :—

سُؤْل *request* ; and سُؤَال *a question* ; لُؤْم *villainy* ; يَأْس *despair* كَآبَة *depression* (or "dumps").

8. Revise Lesson 13 at this stage. *Important.*

(تمرين ١٠٥ من الكتاب المقدّس)

(١) اِسْأَلْنِي فَأُعْطِيَكَ ٱلْأُمَمَ مِيرَاثًا لَكَ وَأَقَاصِيَ ٱلْأَرْضِ مُلْكًا لَكَ
(٢) فَيَيْأَسُ شَاوُلُ مِنِّي فَلَا يُفَتِّشُ عَلَيَّ بَعْدُ (٣) وَكَلَامُ ٱلْيَائِسِ لِلرِّيحِ
(٤) لِأَنَّ كُلَّ مَنْ يَسْأَلُ يَأْخُذُ (٥) اِسْأَلْ أَبَاكَ فَيُخْبِرَكَ وَشُيُوخَكَ فَيَقُولُوا لَكَ (٦) اسْأَلُوهُ فَهُوَ يَتَكَلَّمُ عَنْ نَفْسِهِ
(٧) فَقَالَتْ لِلْمَرْأَةِ أَحَقًّا قَالَ ٱللهُ لَا تَأْكُلَا مِنْ كُلِّ شَجَرِ ٱلْجَنَّةِ

Exercise 105 b. To Arabic :

1. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2 : 8).
2. "And Saul will despair of me and not search for me yet (any more)." (1 Sam. 27 : 1).
3. And the speech of the desperate (despairing) [goes] to the wind" (Job 6 : 26).
4. "For everyone who asketh taketh." (Luke 11 : 10).
5. "Ask thy father, then (so that, *Subj.*) he will inform thee, and thy elders, then they will tell thee" (Deut : 32 : 7).
6. "Ask him, he will speak for himself" (John 9 : 21).
7. "Then it said to the woman, 'Has God truly said, Do not eat of all the trees *of the garden' ?" (Gen : 3 : 1). (Haqqan = Verily, or truly).

* This collective will be explained in Lesson 139 : 7.

Such special assistance was deliberately given to "simplify things". We will now be able to save our space somewhat.

7. What happens to the final hamza of the word "prophet"?
نَبِيٌّ is derived from نَبَأَ and is on the form فَعِيلٌ but the hamza has coalesced with the ya; so instead of writing اَلنَّبِيءُ *an-Nabî'u* we write النَّبِيُّ *an-Nabîyu.* The plural of نَبِيٌّ has been learnt in Lesson 67 : 6 with words derived from final *ya.*

8. Give examples of words *not* losing their original hamza.
evil (written in Qur'an سُوءٌ) سَوْءٌ ج أَسْوَاءٌ
anything, something (Its plural is a diptote) شَيْءٌ ج أَشْيَاءُ
with enjoyment ("to your health") هَنِيئًا

5. What happens with the plural of إِمَامٌ *prayer-leader?*
The plural form is أَفْعِلَةٌ (Lesson 132). As the two radicals are alike (from أَمَّ *to walk ahead*) the kasra is thrown forward, and we get أَئِمَّةٌ Compare the verb أَنَّ *to groan*; أَئِنُّ *I groan.*

Exercise 106a. To English : (From *al-Qur'ân*).

(١) اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (٢) كُلُوا وَاشْرَبُوا هَنِيئًا (٣) قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا (٤) وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا (٥) فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ

Exercise 106b. To Arabic :

1. Read : in the name of thy Lord who created.
2. Eat and drink with enjoyment.
3. He said, "Verily I am appointing you as-a-leader to the people".
4. And likewise we appointed to every prophet an enemy.
5. Then, if thou art in doubt concerning what we have revealed to thee, ask those who [were] reading the Scripture before thee

Lesson 107.

1. Returning to the "Surd" (doubled) Verb, can all the usual Derived Conjugations be obtained from it ?
   Yes ; but IX will seldom be found, (because the third radical is already doubled : if second and 3rd were alike it would be *trebled).* The cognate radicals are separated before sukûn just as in I. The Maṣdars of Conjs. III., IV , VII., VIII., and X. separate the two, in order to insert the necessary alif.
2. The table of Conjugations with useful examples.

المصدر	اسم المفعول	اسم الفاعل	الامر	المضارع للمجهول	المضارع المبني للمعلوم	الماضي للمجهول	الماضي المبني للمعلوم	Conj
مَدًّا	مَمْدُودٌ	مَادٌّ	مُدَّ	يُمَدُّ	يَمُدُّ	مُدَّ	مَدَّ	I
تَحْقِيقًا	مُحَقَّقٌ	مُحَقِّقٌ	حَقِّقْ	يُحَقَّقُ	يُحَقِّقُ	حُقِّقَ	حَقَّقَ	2
مُمَاسَّةً	مُمَاسٌّ	مُمَاسٌّ	مَاسَّ	يُمَاسُّ	يُمَاسُّ	مُوسَّ	مَاسَّ	3
إِمْدَادًا	مُمَدٌّ	مُمِدٌّ	أَمِدَّ	يُمَدُّ	يُمِدُّ	أُمِدَّ	أَمَدَّ	4
تَحَقُّقًا	مُتَحَقَّقٌ	مُتَحَقِّقٌ	تَحَقَّقْ	يُتَحَقَّقُ	يَتَحَقَّقُ	تُحُقِّقَ	تَحَقَّقَ	5
تَمَاسًّا	مُتَمَاسٌّ	مُتَمَاسٌّ	تَمَاسَّ	يُتَمَاسُّ	يَتَمَاسُّ	تُمُوسَّ	تَمَاسَّ	6
اِنْحِلَالًا	مُنْحَلٌّ	مُنْحَلٌّ	اِنْحَلَّ	يُنْحَلُّ	يَنْحَلُّ	اُنْحُلَّ	اِنْحَلَّ	7
اِمْتِدَادًا	مُمْتَدٌّ	مُمْتَدٌّ	اِمْتَدَّ	يُمْتَدُّ	يَمْتَدُّ	اُمْتُدَّ	اِمْتَدَّ	8
اِسْتِمْدَادًا	مُسْتَمَدٌّ	مُسْتَمِدٌّ	اِسْتَمِدَّ	يُسْتَمَدُّ	يَسْتَمِدُّ	اُسْتُمِدَّ	اِسْتَمَدَّ	10

The English : I. To extend ; II. verify ; III. contact with ; IV. to supply ; V. to be verified ; VI. to be in mutual contact ; VII. to be unloosed ; VIII. to extend ; X. to request supplies.

3. What is to be done with so many forms ?
   Take out II. and V. and memorise them, because they are like the ordinary strong Conjs. II. and V. *Note* the rest.
4. Why are II and V. so regular ?
   Because the effect of doubling one of the two original "Surd" radicals is to *separate* those two in all parts of the verb, in other words, to regularise this form. Refer to 72 and 83.

5 Why are the N. of A. and N. of Object alike in Conjs. III., VI., VII, and VIII.? Because their *distinctive vowels* cannot be shown without separating the radicals.

Exercise 107 a.

(فِي الحرب)

اِتَّصَلَ بِنَا أَنَّ ٱلْقَائِدَ ٱلعَامَّ أَرْسَلَ يَسْتَمِدُّ عَدَداً مِنَ ٱلرِّجَالِ وَجَانِباً
مِنَ ٱلذَّخِيرَةِ فَبَعْدَ تَحْقِيقِ طَلَبِهِ فِي وِزَارَةِ ٱلْحَرْبِيَّةِ أَمَدُّوهُ بِكُلِّ مَا طَلَبَ
مِنْ عَسَاكِرَ وَمُهِمَّاتِهِمْ مِثْلَ وَسَائِلِ ٱلنَّقْلِ إِلَى غَيْرِ ذٰلِكَ

وَلِغَايَةِ ٱلْآنَ قَدِ ٱنْضَمَّ إِلَى جَيْشِ ٱلْاِحْتِلَالِ بِهٰذَا ٱلْقُطْرِ إِمْدَادَاتٌ
كَثِيرَةٌ وَارِدَةٌ مِنْ بُلْدَانٍ اخْرَى حَتَّى قِيلَ إِنَّ ٱلْجَيْشَ مُمْتَدٌّ مِنَ ٱلْبَحْرِ
إِلَى ٱلْبَحْرِ وَمُسْتَعِدٌّ لِكُلِّ شَيْءٍ وَقَدْ أَعَدُّوا لَهُمْ مُعَسْكَراً عَظِيماً

ثُمَّ بَعْدَ وُصُولِهِمْ بِأَيَّامٍ قَلِيلَةٍ ٱشْتَدَّتِ ٱلْحَرْبُ ٱشْتِدَاداً غَيْرَ مُنْتَظَرٍ
وَحَدَثَتْ مَعْرَكَةٌ كَبِيرَةٌ إِنَّمَا نَحْنُ مُلْتَزِمُونَ خِطَّةَ ٱلدِّفَاعِ لَا خِطَّةَ
ٱلْهُجُومِ وَلِلْجَيْشِ طَيَّارَاتٌ وَبَعْضُ قُطُرَاتٍ مُسَلَّحَةٍ وَمَدَافِعَ سَرِيعَةِ
ٱلْاِنْطِلَاقِ. أَمَّا وِزَارَةُ ٱلْمُوَاصَلَاتِ فَإِنَّهَا ٱسْتَحَقَّتْ مَدْحاً عَظِيماً

Exercise 107 b. RE-TRANSLATE TO ARABIC :

We hear (*lit* : There arrived to us) that the G.O.C. (General Officer Commanding) sent to ask to be supplied with a number of men and a quantity (portion) of munitions. After investigating the request at the War Office, they re-inforced him with all he asked of soldiers and equipments (accessories such as means of transport, and other things (*or*, and so on).

As-far-as (up to) the present there have joined the Army of Occupation in this country many reinforcements, arriving from other countries, until (so that) it has been said that the army extends from sea to sea and is ready (prepared) for any thing. They have also prepared for them a great camp

Then after their arrival by a few days, the war became unexpectedly more intense (*lit.* an intensifying non-expected) and a great battle took place, only we were preserving (taking upon ourselves) the policy of defence not that of attack. The army has several armoured trains and "Maxim guns" (cannon quick firing). As for the Ministry of Communications, — it has deserved great praise

Lesson 109.

1. MAHMUZ-UL-'AIN verbs use *some* derived forms only.

المصدر	اسم المفعول	اسم الفاعل	الامر	المضارع		الماضي		Conj.
				المجهول	المعلوم	المجهول	المعلوم	
سَآمَةٌ	مَسْئُومٌ	سَائِمٌ	اِسْأَمْ	يُسْأَمُ	يَسْأَمُ	سُئِمَ	سَئِمَ	1.
مُلَاءَمَةٌ	مُلَاءَمٌ	مُلَائِمٌ	لَائِمْ	يُلَاءَمُ	يُلَائِمُ	لُوئِمَ	لَاءَمَ	3.
إِسْآمٌ	مُسْأَمٌ	مُسْئِمٌ	أَسْئِمْ	يُسْأَمُ	يُسْئِمُ	أُسْئِمَ	أَسْأَمَ	4.
تَرَؤُّفٌ	مُتَرَأَّفٌ	مُتَرَئِّفٌ	تَرَأَّفْ	يُتَرَأَّفُ	يَتَرَأَّفُ	تُرُؤِّفَ	تَرَأَّفَ	5.
تَسَاؤُلٌ	مُتَسَاءَلٌ	مُتَسَائِلٌ	تَسَاءَلْ	يُتَسَاءَلُ	يَتَسَاءَلُ	تُسُوئِلَ	تَسَاءَلَ	6.
اِلْتِئَامٌ	مُلْتَأَمٌ	مُلْتَئِمٌ	اِلْتَئِمْ	يُلْتَأَمُ	يَلْتَئِمُ	أُلْتُئِمَ	اِلْتَأَمَ	8.

2. Where are Conjugations II., VII., X.?

In II. there is a possible example سَأَّلَ *to ask much*, but it is not important. Examples from VII. and X. are not in ordinary use.

3. Why are there not more?

Because of the awkwardness in pronunciation of the intermediate hamza, and the fewness of Conj. I. verbs of this class.

4. Which of the above should be memorised?

لَاءَمَ *to suit*, is used of food (or climate) suiting a person; تَسَاءَلَ is used of everybody asking everyone else; and اِلْتَأَمَ is sometimes used of a wound healing (edges coming together) while الاِلْتِئَامُ السَّنَوِيّ the annual gathering (of a society). Also تَفَاءَلَ to augur good, تَشَاءَمَ to bode ill, to be pessimistic.

Note the spelling of these words; the hamza is written alone *after* the long alif in Al-Mâḍi, also in VI.

5. *Vocab*:— to congrat. هَنَّأَ to acquit بَرَّأَ to reward كَافَأَ to cure أَبْرَأَ to prophesy تَنَبَّأَ to commence اِبْتَدَأَ (Add these to p. 259).

5. Verbs **Mahmuz-ul-Lam** are frequently met with.

to take refuge	اِلْتَجَأَ	VIII.	to hide (a thing)	خَبَّأَ	II.
to hide one self	اِخْتَبَأَ		to accuse of error	خَطَّأَ	
to be filled	اِمْتَلَأَ		to inform	أَنْبَأَ	IV
to seek warmth	اِسْتَدْفَأَ	X.	to sin, miss aim	أَخْطَأَ	

6. Pay special attention to Conjs II., IV. and VIII. in this table.

المصدر	اسم المفعول	اسم الفاعل	الامر	المضارع		الماضي		Conj.
				المجهول	المعلوم	المجهول	المعلوم	
تَهْنِئَة	مُهَنَّأ	مُهَنِّئ	هَنِّئْ	يُهَنَّأُ	يُهَنِّئُ	هُنِّئَ	هَنَّأَ	2.
تَبْرِئَة	مُبَرَّأ	مُبَرِّئ	بَرِّئْ	يُبَرَّأُ	يُبَرِّئُ	بُرِّئَ	بَرَّأَ	2.
مُكَافَأَة	مُكَافَأ	مُكَافِئ	كَافِئْ	يُكَافَأُ	يُكَافِئُ	كُوفِئَ	كَافَأَ	3.
إِبْرَاء	مُبْرَأ	مُبْرِئ	أَبْرِئْ	يُبْرَأُ	يُبْرِئُ	أُبْرِئَ	أَبْرَأَ	4.
تَنَبُّؤ	مُتَنَبَّأ	مُتَنَبِّئ	تَنَبَّأْ	يُتَنَبَّأُ	يَتَنَبَّأُ	تُنُبِّئَ	تَنَبَّأَ	5.
تَكَافُؤ	مُتَكَافَأ	مُتَكَافِئ	تَكَافَأْ	يُتَكَافَأُ	يَتَكَافَأُ	تُكُوفِئَ	تَكَافَأَ	6.
اِبْتِدَاء	مُبْتَدَأ	مُبْتَدِئ	اِبْتَدِئْ	يُبْتَدَأُ	يَبْتَدِئُ	اُبْتُدِئَ	اِبْتَدَأَ	8.
اِسْتِدْفَاء	مُسْتَدْفَأ	مُسْتَدْفِئ	اِسْتَدْفِئْ	يُسْتَدْفَأُ	يَسْتَدْفِئُ	اُسْتُدْفِئَ	اِسْتَدْفَأَ	10

Exercise 109a.

1. To Arabic :— being-filled ; taking-refuge; pessimism ; suitability ; assembling ; beginning ; congratulation ; acquittal ; he-was-rewarded.
2. Also :— suitable ; congratulator ; one-requited ; refugee ; one filled ; a beginner ; hiding oneself ; optimistic.

Exercise 109b.

(أ) اِمْتِلَاء: اِلْتِجَاء: تَشَاؤُم: مُلَاءَمَة: اِلْتِئَام: اِبْتِدَاء: تَهْنِئَة: تَبْرِئَة. كُوفِئَ

(ب) مُلَائِم: مُهَنِّئ: مُكَافَأ: مُلْتَجِئ: مُمْتَلِئ: مُبْتَدِئ: مُخْتَبِئ: مُتَفَائِل

EXAMINATION PAPER 110.

A. Translate to English :—

(١) كُلُوا وَٱشْرَبُوا هَنِيئًا

(٢) يَسْتَمِدُّ ٱلْقَائِدُ ٱلْعَامُّ إِمْدَادَاتٍ عَظِيمَةً

(٣) أُهَنِّئُكُمْ بِرُجُوعِكُمْ سَالِمِينَ آمِنِينَ

(٤) وَأَصْنَعُ إِحْسَانًا إِلَى أُلُوفٍ مِنْ مُحِبِّيَّ

(٥) لَمْ تَكُنْ مَرِيضَةً

(٦) سَيَلْتَئِمُ مَجْمَعُ ٱلْمَشْيَخَةِ فِي أَوَّلِ ٱلشَّهْرِ ٱلْآتِي

(٧) اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ

(٨) آمَنْتُ بِٱللّٰهِ وَبِمَلَائِكَتِهِ وَبِرُسُلِهِ وَبِكُتُبِهِ وَبِٱلْيَوْمِ ٱلْآخِرِ

(٩) تَأَخَّرَتِ ٱلْمَرْأَةُ حَتَّى تَشْتَدَّ ٱلشَّمْسُ

(١٠) فَقَالَ ٱلنَّجَّارُ : لَا أُحِبُّ أَنْ أَسْتَعْجِلَ شُغْلِي

B. Translate to Arabic:

1. Ask these two sheikhs where they are from.
2. The school is full (has filled); then let us begin.
3. I believe in GOD and His Apostle.
4. Ask pardon for thy sin, and for the believers and believing [women.
5. (Write out The Fifth Commandment).
6. The girls ran away (fled) from their teacher (f).
7. The two women were prophesying about the extension of the Kingdom of God.
8. Thus (so) God loved the world.
9. Those two ladies merit (deserve) your praise.
10. As though he were engaged (busy).

C. Give Second Person, Dual, (a) Preterite, and (b) Present, of the verbs: to stretch, deserve, be filled, write a book, abstain, think.

Lesson 112.

THE WEAK VERB.

1. We come now to الفِعْلُ المُعْتَلّ What does مُعْتَلّ mean?

   By comparing 107 : 2 مُعْتَلّ will be found to be the Participle of اِعْتَلَّ to be sick, hence to contain a letter called حَرْفُ العِلَّة "letter of sickness." The "Sick" (weak) letters are و and ي

2. What are the three possible classes of "weak" verbs?

   (*a*) مِثَالٌ — those with و or ي as *first* radical.

   (*b*) أَجْوَفُ — with و or ي in the *middle.*

   (*c*) نَاقِصٌ — with و or ي as *third* radical.

   There are two supplementary classes to be added:

   1. Verbs with *first* and third both weak;

   2. Verbs with *second* and third both weak.

3. What is meant by the word مِثَالٌ ?

   Compare 74 : 7 with 75 : 5, and note that مَاثَلَ (Conj. III., = to resemble) takes its maṣdar in مِثَالٌ (resemblance, or assimilation) so these verbs are called "Assimilated" or "Similé" verbs because they resemble the Sound Verb.

4. In verbs having *ya* as first radical, — what happens?

   Ya verbs are inflected in *almost all* their forms like the Strong Verb. For example يَئِسَ يَيْأَسُ to despair (of), (in 105 : 2).

يَيْأَسْنَ	يَيْأَسُونَ	تَيْأَسَانِ يَيْأَسَانِ	تَيْأَسُ	يَيْأَسُ
تَيْأَسْنَ	تَيْأَسُونَ	تَيْأَسَانِ	تَيْأَسِينَ	تَيْأَسُ
نَيْأَسُ		—	أَيْأَسُ	

5. The Noun Agent is يَائِسٌ and The Noun of Object مَيْؤُوسٌ both of which are regular.

6. Is the Passive also regular?
   Yes, in the Past; from يَسُرَ we should have got يُسِرَ if the Past had been Transitive, but, as a matter of fact, the few initial ya verbs are mostly Intransitive.
7. In the Imperfect the Passive requires ḍamma over the first *ya*, then what would happen to the second *ya* (i.e., the radical)? By our RULE of PERMUTATION (63 : 5) the strong vowel over-rules the weak consonant, which is then changed to *wau*; thus, يُوسَرُ. The same applies to the Imperative: اُوسُرْ
8. Vocabulary: يَنَعَ "to ripen," يَبِسَ "to be dry," يَسُرَ "to be easy" يَقِظَ "to be awake."

Exercise 112 a. To Arabic:

1. Do not despair of the mercy of God.
2. Verily after travail is ease.
3. Let us pick the ripe fruits.
4. Our crops are mildewed this year.
5. After long trial (experience) I did not find (113 : 4) the climate suitable.
6. The Annual Conference will meet in the city of Cairo.
7. I congratulate you sincerely on your safe return.

Exercise 112 b. To English:

(١) لَا تَيْأَسْ مِنْ رَحْمَةِ ٱللّٰهِ
(٢) إِنَّ بَعْدَ ٱلْعُسْرِ يُسْراً
(٣) لِنَقْطِفِ ٱلْأَثْمَارَ ٱلْيَانِعَةَ
(٤) مَزْرُوعَاتُنَا مَيْرُوقَةٌ هٰذِهِ ٱلسَّنَةَ
(٥) بَعْدَ ٱلِاخْتِبَارِ ٱلطَّوِيلِ لَمْ أَجِدِ ٱلطَّقْسَ مُلَائِماً
(٦) يَلْتَئِمُ ٱلْمُؤْتَمَرُ ٱلسَّنَوِيُّ فِي مَدِينَةِ ٱلْقَاهِرَةِ
(٧) أُهَنِّئُكَ بِسَلَامَةِ ٱلْعَوْدَةِ تَهْنِئَةً خَالِصَةً

Lesson 113.

ASSIMILATED VERBS IN و (مثال واويّ)

1. Are Verbs with و regular, like those with ي ?

A few are regular, like the *ya* verbs, the others have special rules. We must refer to Lessons 38 and 39, and the Revision of the Six Classes on page 104, under Lesson 40.

2. Firstly, take the fourth line (page 104) فَضُلَ يَفْضُلُ : are there Assimilated Verbs in و like it ?

A very few, and these are regular. Ex : وَبُلَ يَوْبُلُ to be unwholesome.

3. نَصَرَ يَنْصُرُ This form is not used in و . That leaves four, namely فَعَلَ يَفْعَلُ and فَعَلَ يَفْعِلُ ; فَعِلَ يَفْعَلُ , فَعِلَ يَفْعِلُ

4. What happens to فَعَلَ يَفْعِلُ ?

All *wau* verbs on this form reject the *wau* in المضارع and الامر as shewn in the following table :

to promise	وَعَدَ يَعِدُ عِدْ	to give birth	وَلَدَ يَلِدُ لِدْ
to find	وَجَدَ يَجِدُ جِدْ	to be incumbent	وَجَبَ يَجِبُ جِبْ
to connect, arrive	وَصَلَ يَصِلُ صِلْ	to describe	وَصَفَ يَصِفُ صِفْ
to arrive, come	وَرَدَ يَرِدُ رِدْ	to stand, stop	وَقَفَ يَقِفُ قِفْ

5. What did we say about فَعِلَ يَفْعِلُ in Lesson 39 : 4 ?

That its few examples are to be found in Assimilated Verb, and that the *wau* always disappears in المضارع

to swell	وَرِمَ يَرِمُ رِمْ	to inherit	وَرِثَ يَرِثُ رِثْ
to be in good condition	وَفِقَ يَفِقُ فِقْ	to trust, confide	وَثِقَ يَثِقُ ثِقْ

13. But a great many of the verbs drop the و and *compensate* for it by adding ة : thus ثِقَةٌ confidence ; هِبَةٌ a gift ; زِنَةٌ weight ; صِفَةٌ attribute ; صِلَةٌ connection ; these last three may, however, take the فَعْلٌ form :— وَزْنٌ ; وَصْفٌ and وَصْلٌ

Exercise 113 a. To English :

(١) ضَعُوا أَحْمَالَكُمْ هُنَا

(٢) وَسِعَ كُرْسِيُّهُ ٱلسَّمٰوَاتِ وَٱلْأَرْضَ

(٣) لَوْ كَانَ وَاثِقًا بِهَا لَوَهَبَهَا كُلَّ مَا طَلَبَتْ مِنْهُ

(٤) طَبِيعَةُ ٱلْإِنْسَانِ مَوْرُوثَةٌ مِنْ آبَائِهِ

(٥) ٱللّٰهُ لَمْ يَلِدْ وَلَمْ يُولَدْ

(٦) لَمْ يَعِدْهَا بِأَنْ تَرِثَ شَيْئًا بَعْدَ مَوْتِهِ

(٧) ٱلْوَاجِبُ عَلَيْنَا أَنْ نَقْبَلَ وَعْدَهُ وَنَثِقَ بِهِ تَمَامًا

(٨) إِنِّي وَجَدْتُهُ مَوْضُوعًا عَلَى ٱلْكُرْسِيِّ

(٩) لَا يُوجَدُ أَحَدٌ فِي ٱلدَّارِ ٱلْآنَ

(١٠) لَيْسَتْ كُلُّ مَدِينَةٍ كَمَا هِيَ مَوْصُوفَةٌ فِي ٱلْكُتُبِ

1. Put down your burdens here.
2. His throne (seat) extended (covered) the heavens and the earth.
3. Had he been relying on (felt confidence in) her he would have given her all she asked of him. (*A lâm follows lau*).
4. Man's nature is inherited from his fathers.
5. God did not beget and was not begotten.
6. He did not promise her that she would inherit anything after his death.
7. It is incumbent upon us to accept his word and to have confidence in him entirely.
8. I found it placed on the chair.
9. There is no-one in the house at present.
10. Not every city is as it is described in the books.

Lesson 114.

1. **Derived Forms** :— What of Conjugation II.?

Neither in و verbs or in ي verbs is there any difficulty.

to cause to join وَصَّلَ يُوَصِّلُ تَوْصِيلاً

to deliver (childbirth) وَلَّدَ يُوَلِّدُ تَوْلِيداً

2. Conjugation III.? No special remark.

to join to وَاصَلَ يُوَاصِلُ مُوَاصَلَةً أَوْ وِصَالاً

3. Conjugation IV.?—*Wau* verbs are regular, except the necessary permutation in the maşdar: *exs:*—to make clear, explain أَوْضَحَ يُوضِحُ إِيضَاحاً to leave, deposit أَوْدَعَ يُودِعُ ايدَاعاً

to cause to arrive أَوْصَلَ يُوصِلُ ايصَالاً to necessitate أَوْجَبَ

to cause to despair أَيْأَسَ to cause to exist أَوْجَدَ

4. What of Conjugation IV. *ya* verbs? These undergo a permutation of the *ya* in المضارع (See Rule in 63 : 5). يَقِظَ to wake up, becomes أَيْقَظَ in IV. Conj. Past, but يُوقِظُ in المضارع أَيْقَظَ يُوقِظُ إِيقَاظاً - to have easy circumstances أَيْسَرَ يُوسِرُ

5. Conjugation V. and VI.?—No difficulty.

to hesitate, depend (upon) (على) تَوَقَّفَ يَتَوَقَّفُ تَوَقُّفاً

6. Conjugation VII.?

In *Colloquial* Arabic we have اِنْوَلَدَ to be born, اِنْوَجَدَ to be found

7. Any difficulty in VIII.?

Yes, مثال verbs on form اِفْتَعَلَ curiously change the و or ي to ت and then coalesce with the servile; thus اِتَّفَقَ اِتَّصَلَ اِتَّضَحَ

(Turn back to the special list on page 223, and memorise it).

8. Conjugation X —What happens to the wau in al-Maşdar?

The usual permutation of *wau* after kasra.

to deposit (in care). اِسْتَوْدَعَ يَسْتَوْدِعُ اِسْتِيدَاعاً

to ask to stop إِسْتَوْقَفَ يَسْتَوْقِفُ اِسْتِيقَافًا

to seek to procure (import) إِسْتَوْرَدَ يَسْتَوْرِدُ اِسْتِيرَادًا

to awaken إِسْتَيْقَظَ يَسْتَيْقِظُ اِسْتِيقَاظًا

9. اسم الفاعل ? — The only change is in IV. of ي verb, whence we get مُوقِظٌ arousing, مُوجِبٌ necessitating; مُوسِرٌ wealthy: and in VIII, مُتَّفِقٌ agreeing; مُتَّكِلٌ trusting; مُتَّصِلٌ connecting. Other useful words مُتَوَاضِعٌ humble; مُوَلِّدَةٌ midwife.

10. اسم المفعول

Like اسم الفاعل but changing, of course, the kasra to fatha,— مُودَعٌ deposited; مُتَّفَقٌ عَلَيْهِ agreed upon (*e.g.* "Sound" Tradition).

11. Is اسم المكان on the same form as اسم المفعول

Yes; that is so with Derived Conjugations (*c. f.* 63 : 7 and 108 : 5). مُسْتَوْدَعٌ a public depository.

Table of Conjugations of Assimilated Verb (و)

المصدر	اسم المفعول	اسم الفاعل	الامر	المضارع		الماضي		Conj.
				المجهول	المعلوم	المجهول	المعلوم	
وَقْفٌ	مَوْقُوفٌ	وَاقِفٌ	قِفْ	يُوقَفُ	يَقِفُ	وُقِفَ	وَقَفَ	I.
تَوْلِيدٌ	مُوَلَّدٌ	مُوَلِّدٌ	وَلِّدْ	يُوَلَّدُ	يُوَلِّدُ	وُلِّدَ	وَلَّدَ	2.
وِصَالٌ	مُوَاصَلٌ	مُوَاصِلٌ	وَاصِلْ	يُوَاصَلُ	يُوَاصِلُ	وُوصِلَ	وَاصَلَ	3.
إِيجَابٌ	مُوجَبٌ	مُوجِبٌ	أَوْجِبْ	يُوجَبُ	يُوجِبُ	أُوجِبَ	أَوْجَبَ	4.
تَوَقُّفٌ	مُتَوَقَّفٌ	مُتَوَقِّفٌ	تَوَقَّفْ	يُتَوَقَّفُ	يَتَوَقَّفُ	تُوُقِّفَ	تَوَقَّفَ	5.
تَوَاضُعٌ	مُتَوَاضَعٌ	مُتَوَاضِعٌ	تَوَاضَعْ	يُتَوَاضَعُ	يَتَوَاضَعُ	تُوُوضِعَ	تَوَاضَعَ	6.
اِتِّفَاقٌ	مُتَّفَقٌ	مُتَّفِقٌ	اِتَّفِقْ	يُتَّفَقُ	يَتَّفِقُ	اُتُّفِقَ	اِتَّفَقَ	8.
اِسْتِيدَاعٌ	مُسْتَوْدَعٌ	مُسْتَوْدِعٌ	اِسْتَوْدِعْ	يُسْتَوْدَعُ	يَسْتَوْدِعُ	اُسْتُودِعَ	اِسْتَوْدَعَ	10

5. What is the fundamental RULE deduced from 3 (*a*) (*b*) and (*c*)? That a weak letter always drops out when followed by a jazmated consonant (one bearing sukûn).

6. What happens with the Passive?—The letters ق و ل being the original radicals (see also باع to sell, similar to صار) the passive would have been قُوِلَ بُيِعَ but a permutation takes place, and the kasra and ya are written— قِيلَ بِيعَ also قِيلْتُ بِيعَتْ and خِنْتُ I was betrayed. (Some allow خُنْتُ).

7. Any change in اسم الفاعل
Yes; the weak letter is replaced by hamza; قَائِلٌ a speaker قَائِلاً saying (adverbial expression to introduce a speech; صَائِرٌ becoming; سَائِرٌ going; خَائِفٌ afraid نَائِمٌ sleeping; مَائِتٌ dying. The feminine is regularly formed by ة thus نَائِمَةٌ

8. Any change in اسم المفعول
(a) Middle *wau* verbs drop one *wau;* مَقْوُولٌ is written مَقُولٌ مَصْوُونٌ we write مَصُونٌ guarded (*i.e.* chaste); مَلُومٌ blamed.
(*b*) Middle *ya* verbs change the long *wau* to *ya*; thus مَبِيعٌ sold; مَكِيلٌ measured; but مَبْيُوعٌ is possible; مَبْيُوعَاتٌ articles sold.
(*c*) From هَابَ to fear, we get مَهُوبٌ to-be-feared, venerable; and from خَافَ مَخُوفٌ feared, fearful.

9. What form does the maṣdar take?
Generally فَعْلٌ but not always. قَوْلٌ a saying; بَيْعٌ or مَبِيعٌ act of selling; سَيْرٌ act of going, or pace; نَوْمٌ sleep; مَوْتٌ death; خَوْفٌ fear; تَوْبَةٌ repentance.

Lesson 116.

مضارع الفعل الاجوف

1. We said in the last lesson that Hollow Verbs range themselves in three classes according to the medial letter of their Imperfect tense. Very well; but why do you say يَقُولُ when the form in يَفْعُلُ ; how is the sukûn of the *fa* replaced by a vowel? The answer is that the hypothetical form is يَقْوُلُ *yaqwulu* but that becomes يَقُولُ *yaqûlu* just as its hypothetical passive يُقْوَلُ *yuqwalu* is actually written يُقَالُ *yuqâlu*.

2. Show this for the three classes :— Medial *wau, ya, alif.*

(a) يَقْوُلُ *he says,*	becomes	يَقُولُ	يُقْوَلُ	becomes	يُقَالُ Passive
(b) يَبْيِعُ *he sells,*	„	يَبِيعُ	يُبْيَعُ	„	يُبَاعُ „
(c) يَخْوَفُ *he fears,*	„	يَخَافُ	يُخْوَفُ	„	يُخَافُ „

3. Inflect one of these only يَبِيعُ (he sells) :—

يَبِيعُونَ يَبِعْنَ	يَبِيعَانِ تَبِيعَانِ	يَبِيعُ تَبِيعُ
تَبِيعُونَ تَبِعْنَ	تَبِيعَانِ	تَبِيعُ تَبِيعِينَ
نَبِيعُ	—	أَبِيعُ

4. Why has the middle letter disappeared from the Fem. Plural? Revise our RULE : "When the third radical receives a sukûn then the long vowel before it is changed into a corresponding short one because a shut syllable cannot admit a long vowel" (*i e.*, two sukûns may not occur together !).

Turn back to 115 : 3 and very carefully revise. This prepares us for the most important section of the Hollow Verb, اَلْمَجْزُومُ (jazmated, or jussive). One example was worked out on page 93 (Lesson 36 : 6). There is no difficulty at all if this RULE be really grasped, and many examples be analysed.

5 Inflect "He did not say":

لم يَقُولُوا لم يَقُلْنَ	لم يَقُولاَ لم تَقُولاَ	لم يَقُلْ لم تَقُلْ
لم تَقُولُوا لم تَقُلْنَ	لم تَقُولاَ	لم تَقُلْ لم تَقُولِي
لم نَقُلْ	—	لم أَقُلْ

NOTE on *lam yakun*, same form as above. Some of the poets—and Al-Qur'ân in eight instances only — shorten *lam yakun* لم يكُنْ still further, and write لم يَكُ he was not لم أَكُ I was not.

6. Imperative of the same:

قُولُوا قُلْنَ	قُولاَ	قُلْ قُولِي

7. Jussive of (c) "He did not fear."

لم يَخَافُوا لم يَخَفْنَ	لم يَخَافَا لم تَخَافَا	لم يَخَفْ لم تَخَفْ
لم تَخَافُوا لم تَخَفْنَ	لم تَخَافَا	لم تَخَفْ لم تَخَافِي
لم نَخَفْ	—	لم أَخَفْ

8. Imperative — "Fear!"

خَافُوا خَفْنَ	خَافَا	خَفْ خَافِي

9. Jussive of (b) "He did not sell."

لم يَبِيعُوا لم يَبِعْنَ	لم يَبِيعَا لم تَبِيعَا	لم يَبِعْ لم تَبِعْ
لم تَبِيعُوا لم تَبِعْنَ	لم تَبِيعَا	لم تَبِعْ لم تَبِيعِي
لم نَبِعْ	—	لم أَبِعْ

10. Imperative: "Sell."

بِيعُوا بِعْنَ	بِيعَا	بِعْ بِيعِي

11. Jussive of Passive: "He (it) was not sold."

لم يُبَاعُوا لم يُبَعْنَ	لم يُبَاعَا لم تُبَاعَا	لم يُبَعْ لم تُبَعْ
لم تُبَاعُوا لم تُبَعْنَ	لم تُبَاعَا	لم تُبَعْ لم تُبَاعِي
لم نُبَعْ	—	لم أُبَعْ

Lesson 117.

DERIVED CONS, HOLLOW VERB.

1. Does the Hollow Verb differ from the strong in all the conjugations? — No, only in IV., VII., VIII., X., *i e.*, in أَفْعَلَ اِنْفَعَلَ اِفْتَعَلَ اِسْتَفْعَلَ

2, Prove that statement by examples upon the *other* forms!

We will do so by giving examples of both wau and ya verbs upon II., III., V., VI. & IX., which examples must be memorised.

to cause to become	صَيَّرَ يُصَيِّرُ تَصْيِيرًا	to straighten out	قَوَّمَ يُقَوِّمُ تَقْوِيمًا
to outbid another (at auction)	زَايَدَ يُزَايِدُ مُزَايَدَةً	to oppose	قَاوَمَ يُقَاوِمُ مُقَاوَمَةً
to adorn oneself	تَزَيَّنَ يَتَزَيَّنُ تَزَيُّنًا	to marry	تَزَوَّجَ يَتَزَوَّجُ تَزَوُّجًا
to be dissimilar	تَبَايَنَ يَتَبَايَنُ تَبَايُنًا	to exceed the bounds	تَجَاوَزَ يَتَجَاوَزُ تَجَاوُزًا
to be white	اِبْيَضَّ يَبْيَضُّ اِبْيِضَاضًا	to be black	اِسْوَدَّ يَسْوَدُّ اِسْوِدَادًا

3. What principles may be inferred from these examples?
   (a) Weak letters marked with shadda (II. & V.) or followed by consonant with shadda (IX.) undergo no change;
   (b) In general, weak letters undergo no change when preceded (or followed) by a letter of prolongation (III.,VI & Maşdar II.)

4. Give the jussive of one example each of medial wau on II., III., V., VI., IX. لَمْ يُقَوِّمْ لَمْ يُقَاوِمْ لَمْ يَتَزَوَّجْ لَمْ يَتَجَاوَزْ لَمْ يَسْوَدَّ

5. Now give one example of Conj. IV. أَفْعَلَ (Compare 76 : 3).

أَقَامَ he raised up, *trans.*: (*or*, he stayed, *intrans.*)

أَقَامُوا أَقَمْنَ	أَقَامَا أَقَامَتَا	أَقَامَ أَقَامَتْ
أَقَمْتُمْ أَقَمْتُنَّ	أَقَمْتُمَا	أَقَمْتَ أَقَمْتِ
أَقَمْنَا	—	أَقَمْتُ

6. What is observable here?

The occurence of our fundamental Rule (115 : 5) "Weak letter drops out when followed by consonant with sukûn"

7. What does المضارع come from ?

يُقِيمُ comes from يَقْوُمُ *c.f.* يُسْلِمُ (76 : 4 and 116 : 2).

يُقِيمُونَ يُقِمْنَ	يُقِيمَانِ تُقِيمَانِ	يُقِيمُ تُقِيمُ
تُقِيمُونَ تُقِمْنَ	تُقِيمَانِ	تُقِيمُ تُقِيمِينَ
نُقِيمُ	—	أُقِيمُ

8. المجزوم of the same. Watch the effect of the sukûn.

لَمْ يُقِيمُوا لمْ يُقِمْنَ	لمْ يُقِيمَا لمْ تُقِيمَا	لم يُقِمْ لم تُقِمْ
لمْ تُقِيمُوا لمْ تُقِمْنَ	لمْ تُقِيمَا	لم تُقِمْ لم تُقِيمِي
لمْ نُقِمْ	—	لم أُقِمْ

9. الامر

أَقِيمُوا أَقِمْنَ	أَقِيمَا	أَقِمْ أَقِيمِي

10. The Passive : (a) Indicative (he will be raised).

يُقَامُونَ يُقَمْنَ	يُقَامَانِ تُقَامَانِ	يُقَامُ تُقَامُ
تُقَامُونَ تُقَمْنَ	تُقَامَانِ	تُقَامُ تُقَامِينَ
نُقَامُ	—	أُقَامُ

(b) Jussive (he was not raised).

لم يُقَامُوا لم يُقَمْنَ	لم يُقَامَا لم تُقَامَا	لم يُقَمْ لم تُقَمْ
لم تُقَامُوا لم تُقَمْنَ	لم تُقَامَا	لم تُقَمْ لم تُقَامِي
لمْ نُقَمْ	—	لم أُقَمْ

11. اسم الفاعل is formed from المضارع thus : مُقِيمٌ staying ; مُمِيتٌ fatal ; مُرِيحٌ restful ; مُطِيلٌ prolonging ; مُدِيمٌ making permanent ; مُزِيلٌ removing ; مُهِينٌ insulting ; مُطِيعٌ obedient ; مُفِيدٌ beneficial.

12. اسم المفعول :— مُقَامٌ raised; مُزَالٌ removed ; مُهَانٌ insulted ; مُطَاعٌ obeyed ; مُعَادٌ brought back.

13. Should not the Maṣdar take the form إِفْعَالٌ ?

It should; but إِقْوَامٌ would be the Maṣdar of أَقْوَمَ and إِقَامٌ of أَأْقَامَ not of أَقَامَ from the latter we get إِقَاام and to avoid the two silent alifs one is deleted, and *compensation* made by adding ة — إِقَامَةٌ : act-of-raising; or staying; إِمَاتَةٌ killing; إِطَالَةٌ lengthening; إِدَامَةٌ making permanent; إِزَالَةٌ removing; إِهَانَةٌ insult; إِطَاعَةٌ obedience; إِفَادَةٌ benefit (to others); إِعَادَةٌ repetition; إِرَادَةٌ will; إِدَارَةٌ management, direction.

14. Is there any instance of a verb on this IV. form in which the weak letter is treated as a strong one (*i.e.* an accented consonant)? Yes; أَعْوَزَ (to be lacking to anyone) thus:—

"The Glory of God is-lacking-to them" (Rom. 3 : 23) (Subject of the sentence is مجد)	أَعْوَزَهُمْ مَجْدُ ٱللهِ
Wisdom is lacking to him (=he is destitute of it) (Subject is الحكمة)	تُعْوِزُهُ ٱلْحِكْمَةُ

This root عوز is the one from which we get the coll عَايِزْ "wanting" (N. of Agent of Conj. 1).

Exercise 117. To English, and vice versa:

(١) هٰذِهِ القَطْرَةُ مُفِيدَةٌ لِإِزَالَةِ مَرَضِ ٱلعَيْنِ

(٢) لَيْسَ فِي الإِعَادَةِ إِفَادَةٌ

(٣) لِمَاذَا لَمْ تُطِلْ إِقَامَتَكَ عِنْدَنَا

(٤) عَدَمُ إِطَاعَةِ ٱلتِّلْمِيذِ لِلْمُعَلِّمِ إِهَانَةٌ لَهُ

(٥) إِذَا أَرَدْتَ أَنْ تُطَاعَ قُلْ مَا يُسْتَطَاعُ

(٦) بِعِ الدُّنْيَا بِٱلآخِرَةِ تَرْبَحْ

(٧) كُلْ لِتَعِيشَ لاَ تَعِشْ لِنَأْكُلَ

ازْدَادُوا ازْدَدْنَ	ازْدَادَا ازْدَادَتَا	ازْدَادَ ازْدَادَتْ
ازْدَدْتُمْ ازْدَدْتُنَّ	ازْدَدْتُمَا	ازْدَدْتَ ازْدَدْتِ
ازْدَدْنَا	—	ازْدَدْتُ

8. Passive of اِخْتَارَ to choose. اُخْتِيرَ is *occasionally* heard.

أُخْتِيرُوا أُخْتَرْنَ	أُخْتِيرَا أُخْتِيرَتَا	أُخْتِيرَ أُخْتِيرَتْ
أُخْتَرْتُمْ أُخْتَرْتُنَّ	أُخْتَرْتُمَا	أُخْتَرْتَ أُخْتَرْتِ
أُخْتَرْنَا	—	أُخْتَرْتُ

9. Give المضارع of ازْدَانَ to be adorned.

يَزْدَانُونَ يَزْدَنَّ	يَزْدَانَانِ تَزْدَانَانِ	يَزْدَانُ تَزْدَانُ
تَزْدَانُونَ تَزْدَنَّ	تَزْدَانَانِ	تَزْدَانُ تَزْدَانِينَ
نَزْدَانُ	—	أَزْدَانُ

10. The Jussive being تَزْدَنْ etc. what is the Imperative ?

ازْدَانُوا ازْدَنَّ	ازْدَانَا	ازْدَنْ ازْدَانِي

11. Why the shadda in the Feminine Plural of 9 and 10 ?
That is caused by the coalescence of the radical nun of the verb and the nun (affixed pronoun-mark) of feminine plural.

12. Give the Passive of المضارع المجزوم (Jussive) لم يُخْتَرْ

لم يُخْتَارُوا لم يُخْتَرْنَ	لم يُخْتَارَا لم تُخْتَارَا	لم يُخْتَرْ لم تُخْتَرْ
لم تُخْتَارُوا لم تُخْتَرْنَ	لم تُخْتَارَا	لم تُخْتَرْ لم تُخْتَارِي
لم نُخْتَرْ	—	لم أُخْتَرْ

13. مُعْتَادٌ مُخْتَارٌ مُرْتَاحٌ مُزْدَانٌ are alike اسم الفاعل واسم المفعول

14. The Maşdar ? According to rule. *Exs :* اِرْتِيَاحٌ comfort , اِخْتِيَارٌ choice, option ; اِزْدِيَادٌ increase ; اِعْتِيَادٌ custom,

Lesson 119.

CONJUGATION X. (HOLLOW).

1 الماضي المبني للمعلوم of استقام to be upright.

اِسْتَقَامُوا اِسْتَقَمْنَ	اِسْتَقَامَا اِسْتَقَامَتَا	اِسْتَقَامَ اِسْتَقَامَتْ
اِسْتَقَمْتُمْ اِسْتَقَمْتُنَّ	اِسْتَقَمْتُمَا	اِسْتَقَمْتَ اِسْتَقَمْتِ
اِسْتَقَمْنَا	—	اِسْتَقَمْتُ

2. الماضى المبني للمجهول of استشار to consult.

أُسْتُشِيرُوا أُسْتُشِرْنَ	أُسْتُشِيرَا أُسْتُشِيرَتَا	أُسْتُشِيرَ أُسْتُشِيرَتْ
أُسْتُشِرْتُمْ أُسْتُشِرْتُنَّ	أُسْتُشِرْتُمَا	أُسْتُشِرْتَ أُسْتُشِرْتِ
أُسْتُشِرْنَا	—	أُسْتُشِرْتُ

3. المضارع of استفاد to derive benefit.

يَسْتَفِيدُونَ يَسْتَفِدْنَ	يَسْتَفِيدَانِ تَسْتَفِيدَانِ	يَسْتَفِيدُ تَسْتَفِيدُ
تَسْتَفِيدُونَ تَسْتَفِدْنَ	تَسْتَفِيدَانِ	تَسْتَفِيدُ تَسْتَفِيدِينَ
نَسْتَفِيدُ	—	أَسْتَفِيدُ

4. المضارع المبني للمجهول of استجاب to answer (prayer, request, etc.)

يُسْتَجَابُونَ يُسْتَجَبْنَ	يُسْتَجَابَانِ تُسْتَجَابَانِ	يُسْتَجَابُ تُسْتَجَابُ
تُسْتَجَابُونَ تُسْتَجَبْنَ	تُسْتَجَابَانِ	تُسْتَجَابُ تُسْتَجَابِينَ
نُسْتَجَابُ	—	أُسْتَجَابُ

5. المجزوم of استهان ب to scorn (compare with 3 above).

لَمْ يَسْتَهِينُوا لَمْ يَسْتَهِنَّ	لَمْ يَسْتَهِينَا لَمْ تَسْتَهِينَا	لَمْ يَسْتَهِنْ لَمْ تَسْتَهِنْ
لَمْ تَسْتَهِينُوا لَمْ تَسْتَهِنَّ	لَمْ تَسْتَهِينَا	لَمْ تَسْتَهِنْ لَمْ تَسْتَهِينِي
لَمْ نَسْتَهِنْ	—	لَمْ أَسْتَهِنْ

6. الامر of استجاب to answer (prayer, request, etc.)

اِسْتَجِيبُوا اِسْتَجِبْنَ	اِسْتَجِيبَا	اِسْتَجِبْ اِسْتَجِيبِي

7. اسم الفاعل ? — Examples : مُسْتَقِيمٌ upright ; مُسْتَفِيدٌ receiving benefit ; مُسْتَجِيبٌ answering (a request) ; مُسْتَهِينٌ despising.

8. اسم المفعول ? — Examples : مُسْتَشَارٌ one-consulted ("Adviser" to Govt.) ; مُسْتَفَادٌ profited ; صَلَاةٌ مُسْتَجَابَةٌ answered prayer ; مُسْتَهَانٌ بِهِ scoffed at ; مُسْتَطَاعٌ possible ; غَيْرُ مُسْتَطَاعٍ impossible.

9. Is the maṣdar similar to that of VII. and VIII ?

No ; but it is similar to that of IV. (contrast the Nouns of Agent of IV. and X. with VII. and VIII). اِسْتِقَامَةٌ uprightness ; اِسْتِشَارَةٌ consultation ; اِسْتِجَابَةٌ answer (to a request or prayer) ; اِسْتِطَاعَةٌ power, ability.

10. Is there a verb (as we found in IV.) treating its weak letter as a sound one (*i.e.* an accented consonant) ? (see 117 : 14).

Yes ; اِسْتَجْوَبَ to catechise or examine (legal enquiry, etc.) The root idea is that of asking for an answer (جَوَابٌ) Another example — اِسْتَصْوَبَ to consider correct. The maṣdars are *sound* : اِسْتِصْوَابٌ اِسْتِجْوَابٌ

Exercise 119 B. To English :

(١) اِطْمَئِنِّي لاَ تَخَافِي لِأَنَّ أَصْدِقَاءَكِ آمِنُونَ

(٢) كَيْفَ يُقَامُ ٱلْأَمْوَاتُ

(٣) تَظَاهَرَتْ كَأَنَّهَا لَمْ تَجِدِ ٱلْوَزْنَ نَاقِصًا

(٤) لَيْسَ فِي ٱسْتِطَاعَتِي وَلاَ فِي ٱسْتِطَاعَةِ غَيْرِي إِجَابَةُ (إِسْتِجَابَةُ) طَلَبِكَ

(٥) جَنَابُ ٱلْمُسْتَشَارِ لَمْ يَسْتَجِبْ لِطَلَبِي بَلْ قَالَ إِنَّ ٱلْأَمْرَ غَيْرُ مُسْتَطَاعٍ

(٦) إِنَّهُمْ ٱسْتَحْضَرُوهَا وَٱسْتَجْوَبُوهَا لٰكِنَّهَا لَمْ تَسْتَصْوِبِ اسْتِجْوَابَهُمْ إِيَّاهَا فَلَمْ تُجِبْهُمْ بِكَلِمَةٍ قَطُّ (See p. 281).

(٩) إِخْتَرْنَا ٱلْإِقَامَةَ بِمَدِينَتِكُمْ هٰذِهِ ٱلْمَرَّةَ ٱلثَّانِيَةَ لِأَنَّا ٱرْتَحْنَا كَثِيراً ٱلْمَرَّةَ ٱلْأُولَى

(١٠) إِنْ لَمْ تَزْدَدِ ٱلْحُمَّى عَلَيْهِ هٰذَيْنِ ٱلْيَوْمَيْنِ يَصِيرُ أَحْسَنَ فِي ٱلْأُسْبُوعِ ٱلْآتِي إِنْ شَاءَ ٱللّٰهُ

B. *To Arabic:*

1. She did not find in her father's house more than eight coins.
2. Despair not of the mercy of God, because He is very merciful.
3. You cannot find any person exactly as he is described by others.
4. We blamed thee because thou didst (*masc:*) not visit us.
5. It is said that the house was sold at a small price.
6. The children of Israel were punished because they did not obey God but opposed his prophets.
7. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."
8. We hear that the G.O.C. (General Officer Commanding) of the Army of Occupation sent to ask for re-inforcements, but, in spite of all that, he was badly defeated.
9. We will weigh it in the balance.
10. Is not the plough more useful than the sword?

C. Give the Imperative Plural, Masc: and Fem: and the English meanings of these verbs:

إِسْتَشَارَ أَكَلَ وَضَعَ أَقَامَ إِنْقَادَ بَاعَ وَدَعَ أَخَذَ إِسْتَصْوَبَ تَابَ

Lesson 121.

EYE, VOICE & EAR.

Salutation تَحِيَّة	Reply رَدّ
مَرْحباً (Welcome !)	مَرْحَبًا بِكَ (مَرْحَبَتَيْن : Coll)
السَّلَام عَلَيْك (Salaam !)	عَلَيْكَ السَّلَام وَرَحْمَةُ اللهِ وَبَرَكَاتَه
كيف الحال (Kind Inquiry)	الحَمْدُ لله على كل حال (او بخَيْر)
تَفَضَّلْ كُلْ معنا (When eating)	الله يزيد فضلك (بالهناء والشفاء)
اشكر فضلك (Thanks)	وفضلك مشكور (او العفو)
هَنيئاً (To one eating)	الله يُهَنِّئُك
مَبْرُوك (Congratulation)	الله يبارك فيك
عيدٌ مُبَارَكٌ (Feast-day)	الله يبارك فيك
بالرفاء والبنين (Weddings)	الله يبارك فيك
الحمد لله على عافيتك (Recovery)	الله يُعافيك
الحمد لله على السلامة (Arrival)	الله يُسَلِّمُكَ
(Birth مولود جديد) يَنْشَأُ بدلالك وعزّك	الله يزيد عزّك
(Condolence للتعزية) عَظَّم الله أجرك ورَحَّم مَيْتك	شَكَرَ لله سَعْيَك
(New Year رأس السنة) كُلّ عَامٍ وحضرتكم بكُلّ خَيْر	وأَنْتُم بالصحة والسلامة
الله يُعَمِّرُ بيتك (Long Life !)	وَبَيْتك (أو بارك الله فيك)
كَثَّر خَيْرك (Thank you)	وَخَيْرَكَ
مع السلامة (Good bye)	الله يُسَلِّمُك (او مع السلامة)

Lesson 122. — الفعل الناقص

1. Why is this verb so called?
Nâqiṣ is the Active Participle of a verb نَقَصَ to come short, be defective ; and the verb is given this name because its final radical, being weak, has a tendency to "drop off." But it is *not* defective in the sense of any of its tenses being missing. A *much* better name is used by some :— اَلْفِعْلُ ٱلْمُعْتَلُّ ٱلْآخِرِ "The Verb Weak of Ending." (This constr. expl. in 148 : 16).

2. Into what classes can this verb be divided?
Four, according to the classes of verbs given in Lesson 39.

Meaning معنى	Example امثلة	Type-Form وزن
(a) to call, invite	دَعَا يَدْعُو	فَعَلَ يَفْعُلُ
(b) to throw	رَمَى يَرْمِي	فَعَلَ يَفْعِلُ
(c) to run, endeavour	سَعَى يَسْعَى	فَعَلَ يَفْعَلُ
(d) to be hidden	خَفِيَ يَخْفَى	فَعِلَ يَفْعَلُ

3. Is there any on فَعِلَ يَفْعِلُ ? -- No ; see 39 : 5 and 113 : 5.

4. Any on فَعُلَ يَفْعُلُ ? — سَرُوَ يَسْرُو "to be magnanimous" is the only example given and that is very seldom met with.

5. Give الماضي of each of the above verbs : (a) دَعَا يَدْعُو

دَعَوْنَ	دَعَوْا	دَعَتَا	دَعَوَا	دَعَتْ	دَعَا
دَعَوْتُنَّ	دَعَوْتُمْ	دَعَوْتُمَا		دَعَوْتِ	دَعَوْتَ
دَعَوْنَا		—		دَعَوْتُ	

(b) of رَمَى يَرْمِي to throw :

رَمَيْنَ	رَمَوْا	رَمَتَا	رَمَيَا	رَمَتْ	رَمَى
رَمَيْتُنَّ	رَمَيْتُمْ	رَمَيْتُمَا		رَمَيْتِ	رَمَيْتَ
رَمَيْنَا		—		رَمَيْتُ	

Lesson 123.

1. What is noteworthy about the *passive* of the past of النَّاقص
The fact that the weak radical ya is restored, and the weak wau replaced by ya. The reason for the latter is obvious, for it is preceded by a kasra (63 : 5).

2. Give the passive of دَعَا and رَمَى

دُعُوا دُعِينَ	دُعِيَا دُعِيَتَا	دُعِيَ دُعِيَتْ
دُعِيتُمْ دُعِيتُنَّ	دُعِيتُمَا	دُعِيتَ دُعِيتِ
دُعِينَا	—	دُعِيتُ
رُمُوا رُمِينَ	رُمِيَا رُمِيَتَا	رُمِيَ رُمِيَتْ
رُمِيتُمْ رُمِيتُنَّ	رُمِيتُمَا	رُمِيتَ رُمِيتِ
رُمِينَا	—	رُمِيتُ

3. How is اسم المفعول formed ?

(a) From verbs whose final radical is *wau*, this radical coalesces with the long *wau* of the form, and instead of مَدْعُوْوٌ we get مَدْعُوٌّ invited, called. Also مَرْجُوٌّ hoped for; مَعْفُوٌّ pardoned.

(b) From verbs with final ya the long wau is permutated to ya to coalesce with the final ya, and the damma to kasra ; thus we get مَرْمِيٌّ thrown-down ; مَبْنِيٌّ built ; مَجْنِيٌّ gathered (fruit etc)

4. المضارع of جَثَا يَجْثُو *to kneel* (like دَعَا يَدْعُو).

يَجْثُونَ يَجْثُونَ	يَجْثُوَانِ تَجْثُوَانِ	يَجْثُو تَجْثُو
تَجْثُونَ تَجْثُونَ	تَجْثُوَانِ	تَجْثُو تَجْثِينَ
نَجْثُو	—	أَجْثُو

5. What is to be noted here ?

(*i*) There is *no alif* after the final *wau* of the masc. sing.

(*ii*) In 2nd fem. sing, ـثْوِينَ becomes ـثِينَ

(*iii*) In 3rd and 2nd masc. pl. one wau is omitted, with the result that the masc. and fem. are alike in those two cases.

6. المضارع of بَكَى يَبْكِي *to weep* (like رَمَى يَرْمِي).

يَبْكِينَ	يَبْكُونَ	تَبْكِيَانِ	يَبْكِيَانِ	تَبْكِي	يَبْكِي
تَبْكِينَ	تَبْكُونَ	تَبْكِيَانِ		تَبْكِينَ	تَبْكِي
نَبْكِي		—		أَبْكِي	

7. What do you notice here ?
What the weak radical *ya* is dropped from the 3rd and 2nd masc. plu. but retained in the feminine.

8. المضارع of رَضِيَ يَرْضَى *to be pleased* (like خَفِيَ يَخْفَى)

يَرْضَيْنَ	يَرْضَوْنَ	تَرْضَيَانِ	يَرْضَيَانِ	تَرْضَى	يَرْضَى
تَرْضَيْنَ	تَرْضَوْنَ	تَرْضَيَانِ		تَرْضَيْنَ	تَرْضَى
نَرْضَى		—		أَرْضَى	

9. What is observed here ?
(*i*) That the fatḥa of يَفْعَلُ changes ي to ى
(*ii*) That the *ya* of 2nd fem. sing. forms a diphthong with the fatḥa, and the alif maqṣûra drops out.
(*iii*) There is an exactly similar one in 3rd and 2nd fem. plu.
(*iv*) In the 3rd and 2nd masc. plural the wau forms a wau diphthong (au).
(*v*) The student should now spend some time comparing and contrasting the three types presented (*i.e.* in ـُـ and ـَـ and ـِـ).

10. Give the passive (the same for all three classes).

يُخْشَيْنَ	يُخْشَوْنَ	تُخْشَيَانِ	يُخْشَيَانِ	تُخْشَى	يُخْشَى
تُخْشَيْنَ	تُخْشَوْنَ	تُخْشَيَانِ		تُخْشَيْنَ	تُخْشَى
نُخْشَى		—		أُخْشَى	

11. What do you observe? What is the reason?

We observe that the passive is very similar to the active of fatḥa verbs, (§ 8 above), but distinguished by the servile يُـ . The reason for the similarity of the permutations is that the final letter is alif maqṣûra in each case.

12. Is there any special form for the Maṣdar?

No, various forms are taken; رَجَاءٌ hope; دُعَاءٌ call, petition; عَفْوٌ pardon; رِضًى good pleasure.

Vocabulary 123.

(a)	to kneel	جَثَا يَجْثُو	to raid	غَزَا يَغْزُو
	to hope	رَجَا يَرْجُو	to approach	دَنَا يَدْنُو
	to grow	نَمَا يَنْمُو	to pardon	عَفَا يَعْفُو
(b)	to flow, run	جَرَى يَجْرِي	to pluck, gather	جَنَى يَجْنِي
	to give to drink	سَقَى يَسْقِي	to build	بَنَى يَبْنِي
	to suffice	كَفَى يَكْفِي	to weep	بَكَى يَبْكِي
(c)	to be pleased	رَضِيَ يَرْضَى	to fear	خَشِيَ يَخْشَى
	to be ashamed	خَزِيَ يَخْزَى	to perish	فَنِيَ يَفْنَى
	to meet, find	لَقِيَ يَلْقَى	to remain	بَقِيَ يَبْقَى

Exercise 123 a.

1. The mind grows like the plant.
2. As for her, she knelt on her knees, and prayed to God.
3. Let both of them (113 : 9) grow together until the harvest.
4. And when he found one pearl, great of price, he went and sold all he had and bought it.
5. The gazelle said: 'That which I despised saved me, and that which I hoped for (requested) destroyed me.'
6. It is clear to (*lit.* not hidden from) owners-of-minds that the Creator is Almighty. *Correct by Exercise 123 b. (on page 291.)*

يَبْكِ	تَبْكِ	يَبْكِيَا	تَبْكِيَا	يَبْكُوا	يَبْكِينَ
تَبْكِ	تَبْكِي	تَبْكِيَا		تَبْكُوا	تَبْكِينَ
أَبْكِ		—		نَبْكِ	
يَرْضَ	تَرْضَ	يَرْضَيَا	تَرْضَيَا	يَرْضَوْا	يَرْضَيْنَ
تَرْضَ	تَرْضَيْ	تَرْضَيَا		تَرْضَوْا	تَرْضَيْنَ
أَرْضَ		—		نَرْضَ	

5. What is the great distinguishing feature of the Jussive?
حَذْفُ حَرْفِ العِلَّةِ = the deletion of the weak letter.

6. Give the Imperative of the same three verbs:

(a)	أُجْثُ	أُجْثِي	أُجْثُوَا	أُجْثُوا	أُجْثُونَ
(b)	اِبْكِ	اِبْكِي	اِبْكِيَا	اِبْكُوا	اِبْكِينَ
(c)	اِرْضَ	اِرْضَيْ	اِرْضَيَا	اِرْضَوْا	اِرْضَيْنَ

7. Now recapitulate Ismul-Fâʿil (122 : 8).

(a)	جَاثٍ	جَاثِيَةٌ	جَاثِيَانِ	جَاثِيَتَانِ	جَاثُونَ	جَاثِيَاتٌ
(b)	بَاكٍ	بَاكِيَةٌ	بَاكِيَانِ	بَاكِيَتَانِ	بَاكُونَ	بَاكِيَاتٌ
(c)	رَاضٍ	رَاضِيَةٌ	رَاضِيَانِ	رَاضِيَتَانِ	رَاضُونَ	رَاضِيَاتٌ

8. الآتِيَاتُ "the coming things" or "the coming ones."

Indef:	آتٍ	آتِيَةٌ	آتِيَانِ	آتِيَتَانِ	آتُونَ	آتِيَاتٌ
Def:	الآتِي	الآتِيَةُ	الآتِيَانِ	الآتِيَتَانِ	الآتُونَ	الآتِيَاتُ

9. Missionary students should study Isaiah ch. 40, for examples of Weak Verbs used in Scripture. Then revise 122—124.

Exercise 124 a.

Write the Arabic, Sing. and Plu., Masc. and Fem., of اسم الفاعل of the following verbs; to fear, weep, kneel, be ashamed, flow, pardon, be pleased, throw, call, build.

Exercise 124 b. Correct 124 *a*. by classifying under § 7, *a, b, c*.

Exercise 124. To be studied with the Lexicon.

أَسَدٌ مَرَّةً شَاخَ وَضَعُفَ وَلَمْ يَقْدِرْ عَلَى شَيْءٍ مِنَ ٱلْوُحُوشِ فَأَرَادَ أَنْ يَحْتَالَ لِنَفْسِهِ فِي ٱلْمَعِيشَةِ فَتَمَارَضَ وَأَلْقَى نَفْسَهُ فِي بَعْضِ ٱلْمَغَايِرِ وَكَانَ كُلَّمَا أَتَاهُ شَيْءٌ مِنَ ٱلْوُحُوشِ لِيَعُودَهُ ٱفْتَرَسَهُ دَاخِلَ ٱلْمَغَارَةِ وَأَكَلَهُ فَأَتَى ٱلثَّعْلَبُ إِلَيْهِ فَوَقَفَ عَلَى بَابِ ٱلْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلاً لَهُ كَيْفَ حَالُكَ يَا سَيِّدَ ٱلْوُحُوشِ فَقَالَ لَهُ ٱلْأَسَدُ لِمَا لَا تَدْخُلُ يَا أَبَا ٱلْحُصَيْنِ فَقَالَ لَهُ ٱلثَّعْلَبُ يَا سَيِّدِي قَدْ كُنْتُ عَوَّاتُ عَلَى ذٰلِكَ غَيْرَ أَنَّنِي أَرَى عِنْدَكَ آثَارَ أَقْدَامٍ كَثِيرَةٍ قَدْ دَخَلُوا وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ . هٰذَا مَعْنَاهُ أَنَّهُ مَا سَبِيلُ ٱلْإِنْسَانِ أَنْ يَهْجُمَ عَلَى أَمْرٍ إِلَّا حَتَّى مَيَّزَهُ

Translation :

Once upon a time a lion grew old and weak and had no longer any power over the wild beasts, and so he wished to scheme for himself in order to live. He pretended to be sick and took refuge in one of the caves. Whenever one of the wild beasts came to visit him he killed and ate him inside the cave. One day a fox came to him and he stayed in the door-way and saluted him saying "How are you, O King of the Beasts ?" The Lion said "Why do you not come in 'Father of the little fortress ?' " The Fox said "Sir, that is exactly what I had decided to do until I saw many foot-marks coming into the cave, but I do not see even one foot-mark coming out again." The meaning of this story is that a person should not rush into a matter without taking time to consider it. (The Arabic nick-name given to the Fox is an allusion to his sagacity).

Exercise 123 b. (After Lesson 123 — page 288),

(١) العَقْلُ يَنْمُو كَمَا يَنْمُو ٱلنَّبَاتُ

(٢) أَمَّا هِيَ فَجَثَتْ عَلَى رُكْبَتَيْهَا وَصَلَّتْ إِلَى اللهِ

(٣) دَعُوهُمَا يَنْمِيَانِ (نَمَى يَنْمِي) كِلَاهُمَا مَعًا إِلَى ٱلْحَصَادِ

(٤) فَلَمَّا وَجَدَ لُؤْلُؤَةً كَثِيرَةَ ٱلثَّمَنِ مَضَى وَبَاعَ كُلَّ مَا كَانَ لَهُ وَٱشْتَرَاهَا

(٥) قَالَ ٱلْغَزَالُ ٱلَّذِي ٱزْدَرَيْتُهُ خَلَّصَنِي وَٱلَّذِي رَجَوْتُهُ أَهْلَكَنِي

(٦) لَا يَخْفَى عَلَى ذَوِي ٱلْأَلْبَابِ أَنَّ ٱلْخَالِقَ قَادِرٌ عَلَى كُلِّ شَيْءٍ

Lesson 125.

1. What are "DOUBLY WEAK Verbs"?

Verbs whose radicals contain two weak letters *i. e.*, a *wau* and a *ya*. (There are also a *very* few examples of verbs *trebly* weak, *i. e.* consisting of hamza, wau, and ya. One example will be given at the end of this lesson).

2. How do Arab Grammarians classify these verbs?

They class them as لَفِيفٌ (wrapped, or complicated) thus :

(a) لَفِيفٌ مَقْرُونٌ (Lafif-joined) *i. e.*, having *wau* adjacent to *ya* ;

Exs :	to fold up	طَوَى يَطْوِي
	to be strong	قَوِيَ يَقْوَى

(b) لَفِيفٌ مَفْرُوقٌ (Lafif-Separated ; — having *wau* and *ya* apart)

Exs :	to guard, keep	وَقَى يَقِي
	to be adjacent, to follow closely	وَلِيَ يَلِي

We shall, in Lesson 126, study the classes of verbs containing *hamza* and one weak letter.

3. What, in brief, is the method of treating classes (a) and (b)?

Class (a) has its final *ya* defective, but its *wau* quite strong ; Class (b) loses its *wau* as an Assimilated verb (*c f.* Lesson 113) and also its ya in the Jussive as a Defective verb (124 : 4).

4. الماضي of طَوَى يَطْوِي *"to fold up"* :

طَوَيْنَ	طَوَوْا	طَوَتَا	طَوَيَا	طَوَتْ	طَوَى
طَوَيْتُنَّ	طَوَيْتُمْ	طَوَيْتُمَا		طَوَيْتِ	طَوَيْتَ
طَوَيْنَا		—		طَوَيْتُ	

5. الماضي of قَوِيَ يَقْوَى *"to be strong"* :

قَوِينَ	قَوُوا	قَوِيَتَا	قَوِيَا	قَوِيَتْ	قَوِيَ
قَوِيتُنَّ	قَوِيتُمْ	قَوِيتُمَا		قَوِيتِ	قَوِيتَ
قَوِينَا		—		قَوِيتُ	

11. When the servile letter is deleted to form the Imperative will there be only one letter in the verb ?

That is so ; but a ha is sometimes affixed. Learn both ways :

قِ (قِهْ) قِي | قِيَا | قُوا قِينَ

12. What happens to the "trebly weak" verb أَوَى "to take refuge"?

It is inflected exactly as طَوَى , except that in the first person of the present tense the two alifs form a madda (see 104 : 3).

المجزوم :

يَأْوِ تَأْوِ | يَأْوِيَا تَأْوِيَا | يَأْوُوا يَأْوِينَ

تَأْوِ تَأْوِي | تَأْوِيَا | تَأْوُوا تَأْوِينَ

آوِ | — | نَأْوِ

اسم الفاعل :

آوٍ آوِيَةٌ | آوِيَانِ آوِيَتَانِ | آوُونَ آوِيَاتٌ

Exercise 125 a.

1. God save the King (= [Long] live the King). 2. Long live the Queen ! 3. Success to our native land ! 4. The birds of the air used to take refuge in its branches. 5. She wrestled with him, but did not overcome him. 6. Another chapter follows it (this). 7. O ye who have believed, guard yourselves and your families [against] a fire whose fuel is men. 8. Truth will 'out,' and will not be suppressed.

Exercise 125 b.

(١) لِيَحْيَ ٱلْمَلِكُ (٢) لِتَحْيَ الْمَلِكَةُ (٣) لِيَحْيَ ٱلْوَطَنُ (٤) كَانَتْ طُيُورُ السَّمَاءِ تَأْوِي إِلَى أَغْصَانِهَا (٥) صَارَعَتْهُ وَلَمْ تَقْوَ عَلَيْهِ (٦) يَلِيهِ فَصْلٌ آخَرُ (٧) يَا أَيُّهَا ٱلَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَاراً وَقُودُهَا ٱلنَّاسُ (٨) الْحَقُّ يَعْلُو وَلَا يُعْلَى عَلَيْهِ

Lesson 126.

1. What are the other "DOUBLY WEAK" verbs?

Those containing a *hamza*, and also a *wau* or *ya*. They are of three types; (a) like آلَ يؤُولُ to turn; which have a hamzated *fa*, and are also "hollow"; they accordingly follow the laws of lessons 104 and 115.

(b) Those like جاءَ يجيءُ to come (أَجْوَفُ ومَهْمُوز ألّلام).

(c) Those like أَتى يأْتي and أَبى يأْبى to refuse (نَاقِص ومَهْمُوز).

They refused to return to their lessons. أَبَوْا ان يعودوا الى دروسهم

2. What are the principal parts of آبَ يؤُوبُ to return?

The 3rd masc. being آبَ for أوب the second is أُبْتَ أُبْتِ etc., (*c.f.* Hollow verb, Lesson 115).

The present being يؤُوبُ the jussive is يؤُبْ and the Imp: أُبْ

آلَ يؤُولُ "to turn, or return," is similarly treated.

The Nouns of Agent are آيِبٌ and آئِلٌ

3. What happens to the weak verbs with hamzated *lam*?

These are of three sub-divisions; سَاءَ يَسُوءُ with middle wau, جَاءَ يجيءُ middle ya; and شَآءَ يشَاءُ middle alif. Their chief parts are shown in this table, to which رَأَى is added (see below)

المصدر	اسم الفاعل		الامر	المضارع		الماضي	
	مؤنث	مذكر		المجهول	المعلوم	المجهول	المعلوم
سَوْءٌ	سَائِيَةٌ	سَآءٍ	سُؤْ	يُسَاءُ	يَسُوءُ	سِيءَ	سَآءَ
مَجِيءٌ	جَائِيَةٌ	جَآءٍ	جِئْ	يُجَاءُ	يَجِيءُ	جِيءَ	جَآءَ
مَشِيئَةٌ	شَائِيَةٌ	شَآءٍ	شَأْ	يُشَاءُ	يَشَاءُ	شِيءَ	شَآءَ
رُؤْيَةٌ	رَائِيَةٌ	رَآءٍ	رَ	يُرَى	يَرَى	رُئِيَ	رَأَى

4. While the above will be generally sufficient, I give the verb جَآءَ يَجِيءُ more fully on account of its exceedingly common use, and also the tendency to error in *spelling* it!

(أ) الماضي :

جِئْنَ	جَآءُوا	جَآءَتَا	جَآءَا	جَآءَتْ	جَآءَ
جِئْتُنَّ	جِئْتُمْ	جِئْتُمَا		جِئْتِ	جِئْتَ
جِئْنَا		—		جِئْتُ	

(ب) المضارع :

يَجِئْنَ	يَجِيئُونَ	تَجِيئَانِ	يَجِيئَانِ	تَجِيءُ	يَجِيءُ
تَجِئْنَ	تَجِيئُونَ	تَجِيئَانِ		تَجِيئِينَ	تَجِيءُ
نَجِيءُ		—		أَجِيءُ	

(ج) المضارع المجزوم :

يَجِئْنَ	يَجِيئُوا	تَجِيئَا	يَجِيئَا	تَجِئْ	يَجِئْ
تَجِئْنَ	تَجِيئُوا	تَجِيئَا		تَجِيئِي	تَجِئْ
نَجِئْ		—		أَجِئْ	

(د) الأمر :

جِئْنَ	جِيئُوا	جِيئَا	جِيئِي	جِئْ

This imperative is *not used*, تَعَالَ (87 : 5) being substituted for it.

5. Is the passive جِيءَ in actual use, similarly to أُتِيَ ?

Yes ; as it is a **Prepositional Passive**, only understandable when read with a preposition, the *masc. sing.* is invariably used. Thus :— She was brought جِيءَ بِهَا they were brought جِيءَ بِهِمْ Hell was brought (Qur'ân) جِيءَ بِجَهَنَّمَ

7. What is the specially idomatic use of تُرَى ?

It is used with يا O, to mean "I wonder," or, Is it possible ?

It is used principally in Interrogative Sentences : thus, *e. g*

هَلْ تَلاَقَوْا يا تُرَى Have they met one another, I wonder ?

Exercise 126 a. To Arabic :

1. All these affictions will turn to good, if God will.
2. If you wish (Past, *c. f.* 61 : 2) to see her, come with me.
3. Then she said, If you do not bring (*lit.* come-with) him you do not know what will happen to you.
4. When the servant saw her, he went running, until he reached the king, and he said to him, O my master, come and look at her ; so the king went in to her, and when she saw him she screamed and swooned.
5. Creator of heaven and earth and of all things visible and invisible.
6. Then bring ye a sûra of the like of it ! ("It" refers to Qur'an).
7. They said, 'Hast thou come to us to turn us from that [position] which we found our fathers in ?' ... And Pharaoh said 'Bring ye to me every knowing magician (sorcerer)'.

Exercise 126 b. To English :

(١) جَميعُ هٰذِهِ ٱلمَصَائِبِ تؤُولُ إِلَى الخَيْرِ إِنْ شَاءَ اللّٰهُ

(٢) إِنْ شِئْتَ أَنْ تَرَاهَا تَعَالَ مَعِي

(٣) فَقَالَتْ إِنْ لَمْ تَأْتِ بِهِ فَلاَ تَعْلَمُ مَا يَجْرِي عَلَيْكَ

(٤) لَمَّا رَآهَا ٱلخَادِمُ ذَهَبَ يَجْرِي حَتَّى وَصَلَ إِلَى المَلِكِ فَقَالَ لَهُ تَعَالَ يَا سَيِّدِي وَٱنْظُرْ إِلَيْهَا فَدَخَلَ المَلِكُ عَلَيْهَا فَلَمَّا رَأَتْهُ صَرَخَتْ وَغُشِيَ عَلَيْهَا

(٥) خَالِقُ السَّمَاءِ وَٱلأَرْضِ وَكُلِّ مَا يُرَى وَمَا لاَ يُرَى

(٦) فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ

(٧) قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا . . .

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ

Lesson 127.

DERIVED FORMS OF 'DEFECTIVE.

المصدر	اسم المفعول	اسم الفاعل	الامر	المضارع المجهول	المضارع المعلوم	الماضي المجهول	الماضي المعلوم	Conj.
تَصْفِيَةٌ	مُصَفًّى	مُصَفٍّ	صَفِّ	يُصَفَّى	يُصَفِّي	صُفِّيَ	صَفَّى	2.
مُجَارَاةٌ	مُجَارًى	مُجَارٍ	جَارِ	يُجَارَى	يُجَارِي	جُورِيَ	جَارَى	3.
إِيفَاءٌ	مُوفًى	مُوفٍ	أَوْفِ	يُوفَى	يُوفِي	أُوفِيَ	أَوْفَى	4.
تَجَلٍّ	مُتَجَلًّى	مُتَجَلٍّ	تَجَلَّ	يُتَجَلَّى	يَتَجَلَّى	تُجُلِّيَ	تَجَلَّى	5.
تَرَاضٍ	مُتَرَاضًى	مُتَرَاضٍ	تَرَاضَ	يُتَرَاضَى	يَتَرَاضَى	تُرُوضِيَ	تَرَاضَى	6.
اِنْحِنَاءٌ	مُنْحَنًى	مُنْحَنٍ	اِنْحَنِ	يُنْحَنَى	يَنْحَنِي	اُنْحُنِيَ	اِنْحَنَى	7.
اِهْتِدَاءٌ	مُهْتَدًى	مُهْتَدٍ	اِهْتَدِ	يُهْتَدَى	يَهْتَدِي	اُهْتُدِيَ	اِهْتَدَى	8.
اِسْتِيلَاءٌ	مُسْتَوْلًى	مُسْتَوْلٍ	اِسْتَوْلِ	يُسْتَوْلَى	يَسْتَوْلِي	اُسْتُولِيَ	اِسْتَوْلَى	10.

1. What do you observe in the above table ?
   - (a) That the past of all the Derived forms ends in ى
   - (b) This alif maqṣûra becomes *ya* in the present, and is apocopated in the jussive and imperative, leaving kasra ;
   - (c) The noun of agent ends in tanwin-kasra, as a substitute for the apocopated *ya* which should have borne tanwin-ḍamma ;
   - (d) The noun of object, having fatḥa, takes alif maqṣura, which is indeclinable ;
   - (e) The maṣdar of II. (Defective) always takes the form تَفْعِلَةٌ (See 73 : 5). III. substitutes alif for the weak letter (*c.f.* 74 : 7). Maṣdars IV., VII., VIII., X. are similar to one another : after the servīle alif the weak letter becomes hamza (revise 77:4,5) The Maṣdar of V. and VI. apocopates the ya of تَرَاضِيٌ تَجَلِّيٌ substituting ضٍ لٍّ ; *c.f.* تَوَالٍ and التَّوَالِي
   - (f) Some of the pseudo-passives are not usable (*e. g.* VII)

2. Useful examples of اسم المكان (*c.f.* 63 : 7 foot, and 88 : 11) are :—

مُصَلًّى a prayer-place (*e. g.* a school chapel).

مُنْحَنًى a curve, or bend (railway, etc.)

3. *Vocabulary,* including words in the table :—

to be transfigured	تَجَلَّى يَتَجَلَّى	to pray	صَلَّى يُصَلِّي
to eat noon-meal	تَغَدَّى يَتَغَدَّى	to deliver, save	نَجَّى يُنَجِّي
to take supper	تَعَشَّى يَتَعَشَّى	to clarify	صَفَّى يُصَفِّي
to mutually agree	تَرَاضَى يَتَرَاضَى	to comfort	عَزَّى يُعَزِّي
to come consecutively	تَوَالَى يَتَوَالَى	to pay attention (to)	بَالَى يُبَالِي (ب)
to curve	اِنْحَنَى يَنْحَنِي	to cry aloud	نَادَى يُنَادِي
to be decided, end	اِنْقَضَى يَنْقَضِي	to imitate	جَارَى يُجَارِي
to be disclosed	اِنْجَلَى يَنْجَلِي	to blandish	دَارَى يُدَارِي
to be guided (by God)	اِهْتَدَى يَهْتَدِي	to execute	أَجْرَى يُجْرِي
to be content (with)	اِكْتَفَى يَكْتَفِي	to fulfil (a vow)	أَوْفَى يُوفِي
to seek to go far (research)	اِسْتَقْصَى يَسْتَقْصِي	to show	أَرَى يُرِي
to take possession	اِسْتَوْلَى يَسْتَوْلِي	to please	أَرْضَى يُرْضِي
to consider rich, to dispense with	اِسْتَغْنَى يَسْتَغْنِي		

4. *Exercise 127* is intended to be an exercise in Weak Verbs; students are not expected to memorise all the words. If it takes much time, do one paragraph.

Lesson 128.

NUN OF CORROBORATION.

1. Having now completed our study of the accidence or inflection (صرف) of both sound and non-sound verbs, all we have to study—before completing Syntax (نحو) — is the remainder of Broken Plurals and of Derived Nouns. But, before doing this, there remain two lessons, the first of which will be occupied with the "Nûn of Corroboration," and the second with "Verbs of Praise and Blame."

2. What is this Nûn of Corroboration (التوكيد) نون التأكيد ؟
It is a letter affixed to the verb to render it more emphatic, and thus can often be translated by "verily," or, if the lam which should then be prefixed to the verb is translated "verily," the nûn may be rendered, "surely." When used in the negative, translate it, "never," or "not at all." In Lesson 29 : 2 (c), I called this state of the verb the Energetic (or Emphatic) Mood, that being the usual term employed by European writers. The Arab Grammarians do not speak of any "mood," but simply study نون التاكيد as a sub-section of the verb (This Arabic word is the maşdar of أكد Conj. II., to affirm, or corroborate, and is etymologically تأكيد but usually written توكيد).

3. What parts of the verb can have نون التأكيد affixed ?
Only the المضارع (*incl.* Jussive of Prohibition) and the Imperative, and only if special emphasis is required, as after the use of an oath.

4. What two forms may this nûn take ?
It may have a shadda and fatḥa لَيَضْرِبَنَّ "he will surely strike," in which case the nûn is said to be ثقيلة (heavy) ; or it may consist of a single nûn with sukûn, which is called نون خفيفة *light* nûn.

5. How is it affixed to the verb ?
The verb always (except as in 6 and 8) takes fatḥa before نون التوكيد but the apocopated weak verb, which has lost a letter before sukûn, naturally gets back its letter now that the sukûn

has yielded to fatḥa ; thus لَا تَرْمِيَنَّ Do not throw *at all.*

6. What happens to any barrier between the radical and nûn ?
   (a) If it is an alif it remains ; from يَكْتُبَانِ we get يَكْتُبَانِّ
   (b) The feminine nûn is also left, but an alif is inserted before it, thus from تَكْتُبْنَ we get تَكْتُبْنَانِّ
   (c) The wau of plural, etc., is dropped before this nûn ; thus instead of لَيَكْتُبُوْنَّ we write لَيَكْتُبُنَّ because the ḍamma is sufficient indication of the plural, and to avoid 2 sukûns.
   (d) The "light nûn cannot be used after the long alif, etc., in dual, etc.

7. What vowel precedes نون التوكيد ?
   Usually fatḥa, but in 8 (a) and (b) we find ḍamma, and kasra.

8. What happens to the defective verb taking fatḥa in المضارع
   (a) It takes wau-ḍamma for the plural يَخْشَوُنَّ retaining its fatḥa over the second radical.
   (b) Ya-kasra for 2nd fem. sing :— تَرْضَيِنَّ retaining its fatḥa on second radical.

9. How is النون الثقيلة vowelled ?
   Usually with fatḥa, but it is given kasra in the dual and in the feminine plural, both of which we have noticed above.

0. What is the lam which usually accompanies it ?
   It is the lam of *qasam* (oath) to mean "verily." Observe that *its vowel is* fatḥa, *not* kasra.

1. Learn this example :— المضارع

لَيَنْصُرُنَّ لَيَنْصُرْنَانِّ	لَيَنْصُرَانِّ لَتَنْصُرَانِّ	لَيَنْصُرَنَّ لَتَنْصُرَنَّ
لَتَنْصُرُنَّ لَتَنْصُرْنَانِّ	لَتَنْصُرَانِّ	لَتَنْصُرَنَّ لَتَنْصُرِنَّ
لَنَنْصُرَنَّ	—	لَأَنْصُرَنَّ

2. And these : (a) الامر ; (b) النهي

أُنْصُرُنَّ أُنْصُرْنَانِّ	أُنْصُرَانِّ	أُنْصُرَنَّ أُنْصُرِنَّ
لَا تَنْصُرُنَّ لَا تَنْصُرْنَانِّ	لَا تَنْصُرَانِّ	لَا تَنْصُرَنَّ لَا تَنْصُرِنَّ

TRANSLATION.

Exercise 128 :

It is related that a worshipper once started to pray ; he got as far as the words "Thee do we worship," the thought then came to him that he was worshipping sincerely, but he heard an inner voice (*lit.* a voice sounded inside) "You are a liar, you only worship created beings." He repented and separated himself from other men and once more started to pray. This time when he reached as far as the words "Thee do we worship," the voice sounded "It is a lie, for you worship your wife" ; he arose and divorced his wife and once more began to pray. When he got as far as the words "Thee do we worship," the voice sounded "You lie, for you only worship your wealth" ; he bestowed his wealth (gave it away as voluntary arms) and once more started to pray. When he reached the words "Thee do we worship" the voice sounded "It is a lie, for you worship your clothing" ; he arose and gave it away except that which was indispensable. Once more he started to pray, and this time when he reached the words "Thee do we worship" the voice sounded "You are right, for you are sincerely worshipping this time."—Anyhow God knows best [whether the story be true or not].

﴿ عَابِدٌ ﴾

حُكِيَ أَنَّ عَابِداً دَخَلَ فِي ٱلصَّلَاةِ فَلَمَّا وَصَلَ إِلَى قَوْلِهِ « إِيَّاكَ نَعْبُدُ »
خَطَرَ بِبَالِهِ أَنَّهُ عَابِدٌ حَقِيقَةً فَنُودِيَ فِي سِرِّهِ كَذَبْتَ إِنَّمَا تَعْبُدُ ٱلْخَلْقَ
فَتَابَ وَٱعْتَزَلَ عَنِ ٱلنَّاسِ ثُمَّ شَرَعَ فِي ٱلصَّلَاةِ فَلَمَّا وَصَلَ إِلَى « إِيَّاكَ نَعْبُدُ »
نُودِيَ كَذَبْتَ إِنَّمَا تَعْبُدُ زَوْجَتَكَ. فَطَلَّقَ ٱمْرَأَتَهُ ثُمَّ شَرَعَ فِي ٱلصَّلَاةِ فَلَمَّا
ٱنْتَهَى إِلَى « إِيَّاكَ نَعْبُدُ » نُودِيَ كَذَبْتَ إِنَّمَا تَعْبُدُ مَالَكَ فَتَصَدَّقَ بِجَمِيعِهِ
ثُمَّ شَرَعَ فِي الصَّلَاةِ فَلَمَّا وَصَلَ إِلَى « إِيَّاكَ نَعْبُدُ » نُودِيَ كَذَبْتَ إِنَّمَا تَعْبُدُ
ثِيَابَكَ فَتَصَدَّقَ بِهَا إِلَّا مَا لَا بُدَّ مِنْهُ ثُمَّ شَرَعَ فِي ٱلصَّلَاةِ فَلَمَّا وَصَلَ إِلَى
« إِيَّاكَ نَعْبُدُ » نُودِيَ أَنْ صَدَقْتَ فَأَنْتَ مِنَ ٱلْعَابِدِينَ حَقِيقَةً وَٱللهُ أَعْلَمُ

5. What else is to be studied in this lesson ?
Verbs of Admiration or Wonder أَفْعَالُ ٱلتَّعَجُّبِ

6. How many measures are there ?
Two : I مَا أَفْعَلَ ; II أَفْعِلْ بِهِ

7. Measure I, — can *any* verb take this form ?
Most triliteral active verbs can : certainly those in فَعُلَ expressing qualities, but not those signifying colours, because the form for colour is of this measure, *c. f.* احمر اخضر

8. What function is fulfilled by the word مَا ? This word مَا is an indefinite noun which takes the place of subject, for the verb أَفْعَلَ governs the following noun in the *accusative.*

How generous is Zaid ! مَا أَكْرَمَ زَيْدًا

How beautiful is the view ! مَا أَجْمَلَ ٱلْمَنْظَرَ

How good (goodly) he is ! مَا أَحْسَنَهُ

How gentle (kind) she is ! مَا أَلْطَفَهَا

How excellent his father is ! مَا أَفْضَلَ أَبَاهُ

9. How is Measure II. used ? — That is Imperative, and the thing-wondered-at المتعجب منهُ is put in the genitive after بِ

How generous she is ! أَكْرِمْ بِهَا

How good (goodly) he is ! أَحْسِنْ بِهِ

How wise they are ! أَحْكِمْ بِهِمْ

How excellent Zaid is ! أَفْضِلْ بِزَيْدٍ

How strong his father is ! أَشْدِدْ بِأَبِيهِ

10. Can the verb of wonder express wonder *in the past ?*—Yes ; by inserting كَانَ in Form I between مَا and أَفْضَلَ Thus ; How excellent was Zaid ! مَا كَانَ أَفْضَلَ زَيْدًا

Exercise 129 a. To Arabic :

1. O JEHOVAH (Lord) our Lord (God) how glorious is Thy name in all the earth ! How sweet are thy dwelling places, O Lord of Hosts !
2. And the Lord their God will save them in that day, as a flock his people, rather, as the stone (jewel) of the crown lifted up (*i. e.* as a standard) over his land. How good He is ! And how beautiful He is ! (Zech. 9 : 16, 17).
3. How happy would have been his lot (luck) had he died, having as much glory as Alexander the great had.
4. Al-Ḥarîrî said in praise of the dînâr 'How precious it is !'
5. And do not count those who have been killed in the path of God (*i. e.* "Holy War") as dead, rather [they are] alive with their Lord.
6. The Professor was invited to a banquet which a crowd of tutors and guests attended.

Exercise 129 b. To English :

(١) أَيُّهَا الرَّبُّ سَيِّدُنَا مَا أَمْجَدَ اسْمَكَ فِي كُلِّ الْأَرْضِ . مَا أَحْلَى مَسَاكِنَكَ يَا رَبَّ الْجُنُودِ

(٢) وَيُخَلِّصُهُمُ الرَّبُّ إِلٰهُهُمْ فِي ذٰلِكَ الْيَوْمِ كَقَطِيعِ شَعْبِهِ بَلْ كَحِجَارَةِ التَّاجِ مَرْفُوعَةً عَلَى أَرْضِهِ . مَا أَجْوَدَهُ وَمَا أَجْمَلَهُ

(٣) مَا كَانَ أَسْعَدَ حَظَّهُ لَوْ مَاتَ وَلَهُ مِنَ الْمَجْدِ مَا كَانَ لِإِسْكَنْدَرَ الْكَبِيرِ

(٤) قَالَ الْحَرِيرِيُّ فِي مَدْحِ الدِّينَارِ : أَكْرِمْ بِهِ

(٥) وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللهِ أَمْوَاتًا بَلْ (هُمْ) أَحْيَاءٌ عِنْدَ رَبِّهِمْ

(٦) دُعِيَ الْأُسْتَاذُ لِوَلِيمَةٍ حَضَرَهَا جُمْهُورٌ مِنَ الْمُعَلِّمِينَ وَمَدْعُوِّيهِمْ

NOTES on (1) : – (a) أَيُّهَا "O," can only be used before the definite article ال (b) We have before remarked that the vocative is placed in the Accusative when it is the *antecedent* of the *Construct.* See 180 : 3 (6).

EXAMINATION PAPER **130.**

I. To Arabic :

1. Said the Khalifa : "Get up and go with me to visit the city.'
2. Repent ! and ask forgiveness of God.
3. You must take supper with me to-night.
4. It is true that the man related the story to me, but I did not pay attention to it.
5. How excellent that man is !
6. When the girl heard Hasan's story, she cried out and swooned.
7. She came ; as for him, he did not come.
8. Sell what thou hast, and give to the poor, then come and follow me.

II. To English :

(١) لَمْ يَسْتَوْلِ ٱلْخُلَفَاءُ عَلَى ٱلْمَدِينَةِ ٱسْتِيلَاءً تَامًّا

(٢) اَلْوَعْدُ عِنْدَ ٱلْحُرِّ دَيْنٌ

(٣) اَلْجَنَّةُ تَحْتَ أَقْدَامِ ٱلْأُمَّهَاتِ

(٤) وَإِنِّي لَأَضْرِبَنَّهُمْ

(٥) مَا كَانَ أَفْضَلَ زَيْدًا

(٦) اِكْتَفُوا بِمَا عِنْدَكُمْ مِنَ ٱلْمَالِ

(٧) اِيتُونِي (اِئْتُونِي) بِرِيَالٍ

(٨) وَكُلُّ آتٍ قَرِيبٌ

(٩) أَيُّهَا ٱلرَّبُّ سَيِّدُنَا مَا أَمْجَدَ ٱسْمَكَ فِي كُلِّ ٱلْأَرْضِ

(١٠) لَا تَحْسَبَنَّ ٱلَّذِينَ جَاهَدُوا فِي سَبِيلِ ٱللهِ أَمْوَاتًا فَإِنَّهُمْ أَحْيَاءٌ فِي ٱلْجَنَّةِ

III. Give the Noun of Agent (اسم الفاعل) both masc. and fem. (sing. and plural) and meaning, from the following verbs :

تَابَ   زَارَ   لَاءَمَ   أَوْفَى   أَتَى   اِسْتَقْصَى

Lesson 132.

MORE BROKEN PLURALS.

1. In Lessons 132—138, which may be sub-divided to suit the student's time, we shall study the rest of the measures taken by the "Broken Plural." We said in Lesson 49 : 5 that the four measures أَفْعُلٌ ا فِعْلَةٌ أَفْعَالٌ and أَفْعِلَةٌ are called "Plurals of Paucity," because they may be used for things numbering three to ten, provided that a second form exists for numbers above ten. If no second form, then the first one does for both.
2. Which of these has been studied ?
أَفْعَالٌ in Lesson 50 ; that leaves us فِعْلَةٌ ا أَفْعُلٌ and أَفْعِلَةٌ
3. Learn this vocabulary, Singular and Plural *together*. Form أَفْعُلٌ

foot, leg	أَرْجُلٌ	رِجْلٌ	month	أَشْهُرٌ	شَهْرٌ
fore-arm	أَذْرُعٌ	ذِرَاعٌ	face, page	أَوْجُهٌ	وَجْهٌ
tongue	أَلْسُنٌ	لِسَانٌ	soul	أَنْفُسٌ	نَفْسٌ
bucket	أَدْلٍ	دَلْوٌ	letter (alphabet)	أَحْرُفٌ	حَرْفٌ
hand	أَيْدٍ	يَدٌ	eye	أَعْيُنٌ	عَيْنٌ
palm of hand	أَكُفٌّ	كَفٌّ	line	أَسْطُرٌ	سَطْرٌ

4. It will be observed that the words on the right have their singular on the measure فَعْلٌ but two of the others are on فِعَالٌ and one on فِعْلٌ
5. How is أَيْدٍ explained ?
يَدٌ has really lost a letter, which is restored in the attributive (Lesson 144) thus يَدَوِيٌّ manual ; the restored letter being a "weak" one, it is represented in the plural of "hand" by tanwîn kasra *when indefinite*, but it is written in full when defined, thus أَيْدِيهِمْ (their hands).

6. How do you explain أَكُفٌّ (palms) ?

The second and third radicals being alike, "doubling" إدغام takes place and أَكْفُف becomes أَكُفٌّ

7. What is the next measure to be learnt ? — فِعْلَة

There are very few nouns using this plural, and all of these could (and often do) take فِعْلان instead.

youth	فِتْيَة	فَتًى	brother	إِخْوَة	أَخٌ
woman	نِسْوَة	اِمْرَأَة	a youth	غِلْمَة	غُلَامٌ

8. What about نِسْوَة ?

اِمْرَأَة does not, itself, make a plural ; نِسْوَة or نِسَاءٌ is used for it.

9. Is the third measure أَفْعِلَة more used ? — Very much more.

bed, bedstead	أَسِرَّة	سَرِيرٌ	wing	أَجْنِحَة	جَنَاحٌ
rays (of un)	أَشِعَّة	شُعَاعٌ	arms, armour	أَسْلِحَة	سِلَاحٌ
a place	أَمْكِنَة	مَكَانٌ	a deity	آلِهَة	إِلٰه
shoes	أَحْذِيَة	حِذَاءٌ	an example	أَمْثِلَة	مِثَالٌ
building	أَبْنِيَة	بِنَاءٌ	a loaf	أَرْغِفَة	رَغِيفٌ
medicine	أَدْوِيَة	دَوَاءٌ	answer, reply	أَجْوِبَة	جَوَابٌ
valley	أَوْدِيَة	وَادٍ	question	أَسْئِلَة	سُؤَالٌ

10. What happens to the final letter of the last four singulars ? Take بِنَاءٌ as an example of the others ; this last letter is really ي as we saw in Lesson 123—بَنَى يَبْنِي to build ; in the maşdar it is permutated to hamsa, but in the plural it reverts to ya.

11. What is noticeable in all but one of the above ? That this plural is used for singulars having a long vowel as penultimate.

Lesson 133.

1. Our next measure فُعْلٌ is easily learnt. Why?
Because it consists entirely of nouns of colour and defect (or adornment) whose masc. sing. is on أَفْعَلُ and fem. فَعْلَاءُ
Turn to 58 : 4 (b) and revise the examples given.
Then learn the following:

leper	بُرْصٌ	أَبْرَصُ	blue	زُرْقٌ	أَزْرَقُ
palsied	شُلٌّ	أَشَلُّ	black	سُودٌ	أَسْوَدُ
bald	قُرْعٌ	أَقْرَعُ	red	حُمْرٌ	أَحْمَرُ
crooked	عُوجٌ	أَعْوَجُ	green	خُضْرٌ	أَخْضَرُ

2. What is the plural of أَبْيَضُ (white)?
By our Rule بُيْضٌ *should* become بُوضٌ but, by way of *Exception*, the *ya overcomes* the ḍamma and forms بِيضٌ

3. Whence do we get the plural measure فُعَلٌ
Almost entirely from singulars in فُعْلَةٌ Thus خُطْبَةٌ lecture, or the Friday mosque-sermon, on dropping its ة throws its fatḥa back upon the second radical, thus خُطَبٌ

a copy (of book)	نُسَخٌ	نُسْخَةٌ	canal	تُرَعٌ	تُرْعَةٌ
chamber	غُرَفٌ	غُرْفَةٌ	suspicion	تُهَمٌ	تُهْمَةٌ
duration, period	مُدَدٌ	مُدَّةٌ	knee	رُكَبٌ	رُكْبَةٌ
pearl	دُرَرٌ	دُرَّةٌ	sentence	جُمَلٌ	جُمْلَةٌ
nation	أُمَمٌ	أُمَّةٌ	picture	صُوَرٌ	صُورَةٌ
dynasty, power	دُوَلٌ	دَوْلَةٌ	chapter	سُوَرٌ	سُورَةٌ
a drop, point	نُقَطٌ	نُقْطَةٌ	opportunity	فُرَصٌ	فُرْصَةٌ

3. But بَائِعٌ (seller) has a hamza ?

Yes, but it is a permutated ya, from بَاعَ يَبِيعُ Similarly, the plural of سَائِدٌ (written سَيِّدٌ a chief) is سَادَةٌ

4. Study these examples of فُعَلَةٌ

adulterer	زُنَاةٌ	زَانٍ	raider	غُزَاةٌ	غَازٍ
sinner	خُطَاةٌ	خَاطٍ	judge	قُضَاةٌ	قَاضٍ
shepherd / pastor	رُعَاةٌ	رَاعٍ	archer	رُمَاةٌ	رَامٍ
governor	وُلَاةٌ	وَالٍ	inviter, caller / propagandist	دُعَاةٌ	دَاعٍ
naked	عُرَاةٌ	عَارٍ	rebel	عُصَاةٌ	عَاصٍ

5. But how is قُضَاةٌ on the measure فُعَلَةٌ

Remember that its final radical was ya, قَضَى يَقْضِي and that of دَاعٍ was wau,— دَعَا يَدْعُو . Instead of writing قُضَيَةٌ دُعَوَةٌ (in the plural) the weak letter is written alif in each case.

6. Is the third measure, فِعَلَةٌ much used ?

Very little indeed, but it may be noted. Examples : قِرْدٌ ج قِرَدَةٌ a monkey ; هِرٌّ ج هِرَرَةٌ a cat ; فِيلٌ ج فِيَلَةٌ elephant.

Lesson 135.

1. What is characteristic of the measures فُعَّلٌ and فُعَّالٌ

Both are plurals of the Noun of Agent اسم الفاعل but the former is much less used than the latter. Examples of فُعَّلٌ

asleep	نُوَّمٌ	نَائِمٌ	worshipper	سُجَّدٌ	سَاجِدٌ
absent	غُيَّبٌ	غَائِبٌ	kneeling	رُكَّعٌ	رَاكِعٌ

2. Examples of فُعَّالٌ

ruler	حُكَّامٌ	حَاكِمٌ	infidel	كُفَّارٌ	كَافِرٌ
reader	قُرَّاءٌ	قَارِئٌ	artisan	صُنَّاعٌ	صَانِعٌ
leader	قُوَّادٌ	قَائِدٌ	servant	خُدَّامٌ	خَادِمٌ
deputy, (M.P.)	نُوَّابٌ	نَائِبٌ	workman	عُمَّالٌ	عَامِلٌ
visitor	زُوَّارٌ	زَائِرٌ	overseer	نُظَّارٌ	نَاظِرٌ

3. How do you account for the last four?

قُرَّاءٌ comes from قَرَأَ (to read), the last letter being hamza;

قُوَّادٌ „ قَادَ يَقُودُ (to lead), the med. letter being wau;

نُوَّابٌ „ نَابَ يَنُوبُ (to be deputy) the med. being wau;

زُوَّارٌ „ زَارَ يَزُورُ (to visit) the medial being wau.

4. Our next form is فَعْلَى what is its characteristic?

It is chiefly used for adjectives "assimilated to the *passive* participle" (see 58 : 5) on some such form as فَعِيلٌ

5. Examples of فَعْلَى

thrown down (in wrestling)	صَرْعَى	صَرِيعٌ	wounded	جَرْحَى	جَرِيحٌ
stung	لَدْغَى	لَدِيغٌ	killed	قَتْلَى	قَتِيلٌ
hired	أَجْرَى	أَجِيرٌ	sick	مَرْضَى	مَرِيضٌ
dead	مَوْتَى	مَيِّتٌ	prisoner	أَسْرَى	أَسِيرٌ
drunk	سَكْرَى	سَكْرَانُ	drowned	غَرْقَى	غَرِيقٌ

6. Measures فَعَالَةٌ and فُعُولَةٌ : what of these?

They are omitted by the best native grammarians as being merely intensive "supplements" to فِعَالٌ and فُعُولٌ 67 and 49.

Examples : حَجَرٌ ج حِجَارَةٌ stone ; عَمٌّ ج عُمُومَةٌ paternal uncle.

Lesson 136.

1. We come to plural measures affixing alif and nûn. These are فِعْلَانٌ and فُعْلَانٌ. What is the first thing to note about فِعْلَانٌ ? That the four words learnt in Lesson 132 as forming one plural in فِعْلَةٌ all take another in فِعْلَانٌ

2. Give examples of these and of others.

wall (inclosing)	حِيطَانٌ	حَائِطٌ	brother	إِخْوَانٌ	أَخٌ
large fish	حِيتَانٌ	حُوتٌ	youth	فِتْيَانٌ	فَتًى
rod, stick	عِيدَانٌ	عُودٌ	woman	نِسْوَانٌ	إِمْرَأَةٌ
fire	نِيرَانٌ	نَارٌ	youth	غِلْمَانٌ	غُلَامٌ
crown	تِيجَانٌ	تَاجٌ	eagle	عِقْبَانٌ	عُقَابٌ
neighbour	جِيرَانٌ	جَارٌ	raven, crow	غِرْبَانٌ	غُرَابٌ

3. Is there any difference between إِخْوَةٌ and إِخْوَانٌ ?
Yes ; إِخْوَةٌ means brothers ; إِخْوَانٌ brethren (of a community).

4. Give examples of فُعْلَانٌ

monk	رُهْبَانٌ	رَاهِبٌ	horseman	فُرْسَانٌ	فَارِسٌ
brave	شُجْعَانٌ	شُجَاعٌ	lamb	حُمْلَانٌ	حَمَلٌ
intimate, friend	خُلَّانٌ	خَلِيلٌ	rod, stick	قُضْبَانٌ	قَضِيبٌ
cross	صُلْبَانٌ	صَلِيبٌ	boy	صُبْيَانٌ	صَبِيٌّ
black	سُودَانٌ	أَسْوَدُ	young man	شُبَّانٌ	شَابٌّ
blind	عُمْيَانٌ	أَعْمَى	town, country	بُلْدَانٌ	بَلَدٌ

5. What is noticeable about the last two ?
أَسْوَدُ takes the plural سُودٌ for colour, but also سودان (Sûdan = country of the blacks) and أَعْمَى takes عُمْيٌ and عُمْيَانٌ

5. What is known of فُعَالَى ?

It appears to be a variation of فَعَالَى for the two words كَسْلَانٌ lazy, and سَكْرَانٌ intoxicated ; which may take either. It is used for a "distributive numeral" in the case of فُرَادَى "one by one," or, unique.

6. What singulars form their plural in فَعَالٍ ?

(*a*) Certain words of the measure فَعْلَى as دَعْوَى ; and of فَعْلَاءُ as صَحْرَاءُ and one or two others—all of these have a weak letter for which the tanwin kasra is a substitute.

(*b*) Three very common triliteral nouns لَيْلٌ أَهْلٌ and أَرْضٌ also adopt this plural without any obvious reason.

7. Examples :

collar-bone	تَرَاقٍ	تَرْقُوَةٌ	a claim (*a*)	دَعَاوٍ	دَعْوَى
night (*b*)	لَيَالٍ	لَيْلٌ	judicial opinion	فَتَاوٍ	فَتْوَى
people	أَهَالٍ	أَهْلٌ	a virgin	عَذَارٍ	عَذْرَاءُ
land, earth	أَرَاضٍ	أَرْضٌ	a desert	صَحَارٍ	صَحْرَاءُ

8. What is the specially intricate point here ?

That the tanwin kasra is observable only in the Nominative and Oblique cases of the Indefinite, the Accusative writing the ya. The defined noun is, of course, fully declined, Compare 122 : 8 but note this difference—that the plural in § 7 above is quadrisyllabic.

Definite.	Indefinite.	Case.
اللَّيَالِي	لَيَالٍ	*Nom :*
اللَّيَالِيَ	لَيَالِيَ	*Acc :*
اللَّيَالِي	لَيَالٍ	*Obl :*

Lesson 138.

SUPPL. TO QUADRISYLLABIC.

1. What words use the measure فَعَالِلَةٌ

(a) Many words which came originally, even if centuries ago, from foreign sources, as أُسْتَاذٌ a professor, or teacher, from the Persian ; (b) substantives and adjectives generally, if of *more than four letters* ; (c) many relative adjectives, when of more than four letters.

Cæsar	قَيَاصِرَةٌ	قَيْصَرٌ	professor	أَسَاتِذَةٌ	أُسْتَاذٌ
Pharaoh	فَرَاعِنَةٌ	فِرْعَوْنٌ	pupil	تَلَامِذَةٌ	تِلْمِيذٌ
giant, tyrant	جَبَابِرَةٌ	جَبَّارٌ	philosopher	فَلَاسِفَةٌ	فَيْلَسُوفٌ
deacon	شَمَامِسَةٌ	شَمَّاسٌ	metropolitan bishop	مَطَارِنَةٌ	مُطْرَانٌ
Moor	مَغَارِبَةٌ	مَغْرِبِيٌّ	angel	مَلَائِكَةٌ	مَلْأَكٌ
Nubian, Berber	بَرَابِرَةٌ	بَرْبَرِيٌّ	bishop	أَسَاقِفَةٌ	أُسْقُفٌ

2. What is peculiar about this measure ?

The addition of ةٌ to the usual quadrisyllabic form, and the consequent *full* inflexion :— .... which causes many grammarians to exclude it from the quadrisyllabic plurals, which are diptotes.

3. Is there a "Plural of Plural" جَمْعُ أَلْجَمْعِ ?

Yes, there are quite a number : note the following varied ex :

places	مَكَانٌ ج أَمْكِنَةٌ	ج ج أَمَاكِنُ
hands	يَدٌ ج أَيْدٍ (أَيْدِيَ)	ج ج أَيَادٍ (أَيَادِيَ)
sayings	قَوْلٌ ج أَقْوَالٌ	ج ج أَقَاوِيلُ
names (see 136 : 6)	اسْمٌ ج أَسْمَاءٌ	ج ج أَسَامِيُّ

4. What is the name of the final form ?
It is called صِيغَةُ مُنْتَهَى ٱلْجُمُوعِ Now صِيغَةٌ means a "form" or "measure," and مُنْتَهَى ٱلْجُمُوعِ means "the last of the plurals." When applied to the real "Plural of Plural," the reason for the name is obvious ; it is however, used now in a general way to denote what Europeans call the Quadrisyllabic Plural, whether مَفَاعِلُ : مَفَاعِيلُ : فَوَاعِلُ : أَفَاعِلُ or تَفَاعِيلُ *etc.*

5. Can the "Plural of Plural" have a *regular* ending ?
Yes ; the regular *feminine* one. Thus :
way, road طَرِيقٌ ج طُرُقٌ ج ج طُرُقَاتٌ

6. Mention a few quite *irregular* plurals (from obsolete sings., *etc.*)

Plural	Obsolete, or fictitious Sing :	Real Sing :	Meaning.
شِفَاهٌ	Obsolete شَفَهٌ	شَفَةٌ	Lip
أَفْوَاهٌ	» فُوهٌ	فَمٌ	mouth
مِيَاهٌ	» مَاهٌ	مَاءٌ	water
أُمَّهَاتٌ	» أُمَّهَةٌ	أُمٌّ	mother
أَنَاسٌ	— أُنْسٌ	اِنْسَانٌ	man, person
نِسْوَانٌ	— نِسَاءٌ	اِمْرَأَةٌ	woman
دَنَانِيرُ	Fict : دِنَّارٌ	دِينَارٌ	gold coin
قَرَارِيطُ	» قِرَّاطٌ	قِيرَاطٌ	carat
دَوَاوِينُ	» دِوَّانٌ	دِيوَانٌ	govt. office, coll. poems.

7. *Exercise 138*, on the Broken Plural :
   (1) Enter up every measure on a distinct page of Vocabulary note-book ; some require several pages.
   (2) Take a mixed selection of singulars and plurals (not in the above order) and test yourself. Note the singulars which take two or more plural forms.

Lesson 139.

THE COLLECTIVE.

1. What is the meaning of the expression اِسْمُ جَمْعٍ

A "noun of plural": there is another name شِبْهُ جَمْعٍ which means "like-plural" (semi-plural) ; each of these expressions denotes a "collective," but the latter one is used for expressions from which a "noun of unity" can be formed (see 7 below).

2. What forms may the collective take ?

There are three principal ones ; فَعْلٌ فَعَلٌ and فَعِيلٌ . Some grammarians (not the best) even classify these among the "Broken Plurals." (Possibly some students have noticed my omission of them in Lessons 132—137. But see 133 : 6).

3. Take the first two.

Upon measure فَعْلٌ we find وَفْدٌ a deputation ; قَوْمٌ people

Upon „ فَعَلٌ „ خَدَمٌ servants, retinue ; and غَنَمٌ sheep. Now these cannot honestly be called plurals ! True, وَافِدٌ signifies "One arriving" as an envoy, but any number of single arrivals will not make up a deputation (delegation), which has altogether a *collective* idea about it. Also رَاكِبٌ is a single mounted person or passenger, but رَكْبٌ caravan, has the collective sense. Similarly خَادِمٌ a servant, has several forms of plural, but خَدَمٌ is not one of them. This word is reserved for the *collective* idea of "household staff," or "retinue."

4. The measure فَعِيلٌ ?

دَقِيقٌ flour, or fine powder, is a *collective.* But even if this form were classified as a plural form, there are only two useful examples :— عَبِيدٌ slaves and حَمِيرٌ donkeys.

5. But is there not a sort of collective (or plural) formed by adding ة to singular ? Yes ; this applies principally to the

Noun of Intensity (Lesson 146) شَغَّالٌ ج شَغَّالَةٌ workman ; جَمَّالٌ ج جَمَّالَةٌ camel-driver ; فَجَّالٌ ج فَجَّالَةٌ radish-seller. This form is often used in the *colloquial* dialects.

6. What is the ending in ـيَّةٌ as in كُتُبِيَّةٌ booksellers ?

This is the collective plural of the attributive in ـيّ which is to be studied in 144. Suffice it to say here that when the attributive is a long word it is usual to form a "collective" plural by adding ـة to the ya-shadda of the attributive. Thus : Moors مَغْرِبِيٌّ ج مَغْرِبِيَّةٌ ; watchmakers سَاعَاتِيٌّ ج سَاعَاتِيَّةٌ

7. What is meant by the "**Noun of Unity**," or **Individuality**"?

it means that birds, insects, trees, fruit, vegetables, etc. generally require no plural but have a collective شِبْهُ جَمْعٍ : if a *single* article of that kind be required , ة is affixed to the collective. This singular is called إِسْمُ الوَحْدَةِ

Single	Collective	Meaning	A single one	Collective	Meaning
تِينَةٌ	تِينٌ	figs	نَحْلَةٌ	نَحْلٌ	bees
تُفَّاحَةٌ	تُفَّاحٌ	apples	نَمْلَةٌ	نَمْلٌ	ants
وَرْدَةٌ	وَرْدٌ	roses	نَعَامَةٌ	نَعَامٌ	ostriches
شَجَرَةٌ	شَجَرٌ	trees	بَطَّةٌ	بَطٌّ	ducks
قَصَبَةٌ	قَصَبٌ	reeds, sugar-cane	حَمَامَةٌ	حَمَامٌ	pigeons
رُمَّانَةٌ	رُمَّانٌ	pomegran.	وَرَقَةٌ	وَرَقٌ	leaves of trees

8 If, in paragraphs 5 and 6, adding ـة forms a *collective* and in § 7 we learn that ـة may be the sign of *a single one,* how shall we distinguish between the uses of ـة ?

By remembering that § 5 refers to the intensive form فَعَّالٌ and § 6 to the relative adjective, as مَغْرِبِيٌّ ; while the Noun of Unity applies to "things in groups" such as trees, birds, etc.

READING LESSON.

(١) الليالي حَبَالى يَلِدْنَ عَجائِبَ (كل عجيبة)

(٢) كان السلاطينُ السابقون أصحابَ الايادِي البيضاء في تشجيع المشروعاتِ (المشاريع) الخيرية وأمثلة ذالك كثيرة . منها انهم — رَحِمَهم الله — اخذوا يزورون جميع المستشفيات والملاجيء في ممالكهم ويوزعون هدايا ثمينة جداً على المرضى والجرحى واليتامى . و بالحقيقة أن رعاياهم اصبحوا حزانى لفراقهم لانهم كانوا مثالاً لجميع الملوك والحكام

(٣) أضرب جميع الطلبة عن العمل وخرجوا من معاهد العلم واتحدوا باهل الشوارع مثل الباعة (البيَّاعين) والكتبة والفَعَلَة والعمال العاطلين الخ فلما أصدر نُظَّار المدارس اوامرهم بالعودة الى دروسهم أبوا ان يعودوا وقرروا اولاً ضرورة المواظبة على الإضراب وثانياً وجوب إرسال وَفْدٍ من الاهالي ليتشرفوا بمقابلة الوزراء في دواوينهم

Exercise 140. TRANSLATION.

1. The nights are pregnant, they bring forth wonders (The *usual* form of this proverb is — "bring forth every sort of wonder").
2. Previous Sultans have had a splendid record (*lit.* have been owners of white hands) in encouraging benevolent enterprises. There are many examples, *e. g.* they — God have mercy upon them — took to visiting the hospitals and refuges in their kingdom; distributing valuable presents among the sick, wounded and orphans. In truth, their subjects were extremely sad at their deaths for they were an example to all kings and rulers.
3. The whole of the students struck work and left the institutions of learning and joined themselves to the mob in the streets, pedlars, booksellers, labourers and unemployed workmen, etc. When the head-masters of the schools issued orders to return to their lessons, they refused to return and passed a resolution, firstly, that it was necessary to continue the strike, and secondly, it was incumbent to send a deputation of the inhabitants to have the honour of interviewing the ministers in their offices.

Lesson 141.

EYE, VOICE & EAR.

سُورَةُ ٱلفَاتِحَة

بِسْمِ ٱللهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلهِ رَبِّ ٱلْعَالَمِينَ * ٱلرَّحْمٰنِ ٱلرَّحِيمِ * مَالِكِ يَوْمِ ٱلدِّينِ *
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ * ٱهْدِنَا الصِّرَاطَ ٱلْمُسْتَقِيمَ * صِرَاطَ ٱلَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ * غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّالِّينَ *

Sûratul-Fâtiḥa (the Opening):

In the name of God, the Very-Merciful, the Merciful.*

Praise to God, Lord of the Worlds! —The Very-Merciful, the Merciful — Ruler (King) of the Day of Judgment — *Thee* do we worship, and *Thee* do we beg to help — Guide us to the straight path — The path of those whom Thou hast been gracious to — Not those angered with — Nor the erring ones.

سُورَةُ ٱلنَّاس

بِسْمِ ٱللهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ * مَلِكِ ٱلنَّاسِ * إِلٰهِ ٱلنَّاسِ * مِنْ شَرِّ ٱلْوَسْوَاسِ
ٱلْخَنَّاسِ ٱلَّذِي يُوَسْوِسُ فِي صُدُورِ ٱلنَّاسِ * مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ

Sûratun-Nâs (People).

(This is Chapter 114 of Al-Qur'ân, *i. e.* the last one).

In the name of God, the Very-Merciful, the Merciful.

Say, I take refuge in the Lord of the people — The king of the people — The God of the people — From the mischief of the whisperer, the withdrawer † — Who whispers in people's breasts — And from the jinn and men.

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* Note that *Rahman* is rather stronger than *Raheem*, a point overlooked in *Al-Qur'an*!

† The whisperer is Satan, who withdraws at the mention of God)

Lesson 142.

OTHER DERIVED NOUNS.

1. Which of the Derived Nouns have we so far studied ?

(a) المَصدر Noun of Action (Lesson 68).

(b) اسم الفاعل Noun of Agent (Lesson 23).

(c) اسم المفعول Noun of Patient, or Object (Lesson 23).

(d) اسم المكان واسم الزمان Nouns of Place and Time (Lesson 62).

(e) اسم الكَثْرَة Noun of Abundance = Place where an object is found in abundance (Sufficient examples were given in 62 : 7 — see the words marked with asterisks).

(f) اسم الآلَة Noun of Instrument (Lesson 63).

(g) اسم التّفْضيل Noun of Superiority (Lesson 59).

(h) الصفة المُشَبَّهة باسم الفاعل "Adjective assimilated to the Participle" (Lesson 58 — This includes among its measures that of أَفْعَلُ for colour and defect 58 : 4 b).

(i) اسم الوَحْدَة Noun of Unity — a single object (139 : 7).

2. What other Derived Nouns are yet to be studied ?

(a) اسم المَرَّة *lit.* "Noun of Once," *i. e.* doing the action once.

(b) اسم النَّوْع *lit.* "Noun of Kind, or (Species)," expresses *manner* of doing the action,

(c) اسم الوِعَاء *lit.* "Noun of Vessel" *Ex* : مِحْلَبٌ milkpail. But this noun is included in the Noun of Instrument, its measures being the same (Revise 63 : 2).

(d) الاسم المُصَغَّر *lit.* "the Diminished Noun" (Lesson 143).

(e) اسم النِّسْبَة *lit.* "Noun of Attribution" or Relative Adjective (Lesson 144).

(f) اسم الْكَيْفِيَّة *lit.* Noun of How-ness, *e. g.* حُرِّيَّة freedom; this is the real Abstract. (Lesson 145 : 5—7.

(g) صيغة الْمُبَالَغَة *lit* "Form of Exaggeration" — Intensive (146). Note that (d) and (e) are derived from other nouns, not directly from verbs.

3. Taking اسم المَرَّة first, — give an illustration of its use.

ضَرْبٌ means "act of striking" ; affix ة to this maşdar and you get ضَرْبَةٌ "act of striking *once*." Similarly قَعْدَةٌ "act of sitting-down once" ; فَرَّةٌ a single flight ; شَرْبَةٌ one draught ; مَوْتَةٌ dying once ; جَلْسَةٌ one session.

4. Is that a general RULE — to affix ة to the maşdar ?

It is not universal ; اسم المَرَّة from the tri-literal verb is always on the form فَعْلَةٌ ; but from the derived conjugations it is formed by adding ة to the maşdar, whatever its measure ; thus from اِلْتِفَاتٌ act of turning round اِلْتِفَاتَةٌ a single turn.

5. But suppose the maşdar already has ة ?

In that case, the word وَاحِدَة (one), may be written *e. g.* إِقَامَةٌ وَاحِدَةٌ (a single stay).

6. What is اسم النَّوْع used for ?

To express the manner of doing the action قُتِلَ قِتْلَةَ سَوْءٍ "he was killed in a bad way," *lit.* "he was killed an evil killing."

7. What *form* does this "Noun of Kind" (Manner) take ?

Always فِعْلَةٌ no other. Thus مِيتَةٌ manner of dying. The Arabic name is a little confusing ; it does not refer to a kind of *thing* (in the sense of "a sort") but to a "manner of *action*."

نَقْتُلُكَ شَرَّ قِتْلَةٍ We will kill you by the worst form of murder.

9. What is done in the case of a broken plural?
The diminutive is formed *direct from the singular*; if the plural of the diminutive be desired, the rational beings (if males) take the regular masculine plural. while the females, *and also the non-rationals*, take the regular feminine plural. Examples رُجَيْلُونَ and دُرَيْهِمَاتٌ also كُتَيِّبَاتٌ (small books).

10. Nouns which are defective words?
RULE :— Go back to the original; in the case of اِبْنٌ we have to omit the alif, as well as to restore the wau. The following should be learnt: بُنَيَّ my little son; بُنَيَّةٌ little girl; أُخَيَّ my little brother; أُخَيَّةٌ little sister; أُخَيَّتِي my little sister.

11. Words metaphorically feminine?
These take ة with the diminutive; thus شُمَيْسَةٌ a small sun.

12. Suppose a letter of prolongation occurs after the ya of diminutive?
Then it coalesces with that ya. Thus كُتَيِّبٌ is the diminutive of كِتَابٌ (used in contempt). Do not confuse this with كُوَيْتِبٌ diminutive of كَاتِبٌ (a favourite way of sneering at a rival newspaper-writer! His paper is similarly called, in contempt, وُرَيْقَةٌ "little leaflet").

Exercise 143, To English, then back to Arabic:

(١) أَرَادَ أَحَدُهُمْ أَنْ يَذِمَّ شَاعِراً فَكَتَبَ فِي جَرِيدَةٍ يَقُولُ :
«هٰذَا الشُّوَيْعِرُ قَلِيلُ الاحْتِرَامِ وَشُعَيْرُهُ المُدَوَّنُ فِي تِلْكَ الوُرَيْقَاتِ عَدِيمُ التَّأْثِيرِ فِي الهَيْئَةِ الاجْتِمَاعِيَّةِ » (Last two words=Society).
(٢) نَصَحَ حَكِيمٌ اَبْنَهُ فَقَالَ يَا بُنَيَّ اُحْذَرْ تَكْثِيرَ الأُصَيْحَابِ واعْتَنِ بِدُرَيْهِمَاتِ جُيَيْبِكَ وَإِلاَّ سَاءَ حَالُكَ بِخَيْبَةِ آمَالِكَ (٣) قَالَ شَاعِرٌ :—
تَعَلَّمِ العِلْمَ وَاَعْمَلْ يَا أُخَيَّ بِهِ ☆ فَالعِلْمُ زَيْنٌ لِمَنْ بِالعِلْمِ قَدْ عَمِلاَ
The lam-alif in the last word is the end of a line of poetry

Lesson 144.

The Relative Adjective. (اسم آلنِّسْبَةِ)

1. What is the Relative Adjective called in Arabic?
اِسْمُ النِّسْبَةِ (Noun of Attribution), also اَلاِسْمُ المَنْسُوبُ the relative noun. (N. B. Distinguish مَنْسُوب from مَنْصُوب).

2. How is it formed?
Ya-shadda يّ is affixed to the primal noun to show some special relationship to it, as مِصْرِيّ an Egyptian; from مِصْرُ Egypt. Note that the vowel before the يّ is always kasra.

3. Suppose the original word has ة
In that case, remove the ة before affixing يّ ; but if a feminine relative adjective be wished, re-affix the ة after the يّ
Study the following table :—

Meaning of Relative	Rel. Fem.	Rel. Masc.	Original	Meaning of Original.
scientific	عِلْمِيَّةٌ	عِلْمِيٌّ	عِلْمٌ	science
solar	شَمْسِيَّةٌ	شَمْسِيٌّ	شَمْسٌ	sun
religious	دِينِيَّةٌ	دِينِيٌّ	دِينٌ	religion
Nazarene	نَاصِرِيَّةٌ	نَاصِرِيٌّ	نَاصِرَةٌ	Nazareth
Turkish	تُرْكِيَّةٌ	تُرْكِيٌّ	تُرْكِيَّةٌ	Turkey
Meccan	مَكِّيَّةٌ	مَكِّيٌّ	مَكَّةٌ	Makka (Mecca)
Basran	بَصْرِيَّةٌ	بَصْرِيٌّ	أَلْبَصْرَةُ	Basra
vulgar (slang)	عَامِّيَّةٌ	عَامِّيٌّ	العامَّةُ	common people
Pertaining to M. & Medina	حَرَمِيَّةٌ	حَرَمِيٌّ	اَلْحَرَمَانِ	"The 2 Harams" (Mecca and Medina)
Zaitûn-ite (native of Zaitûn)	زَيْتُونِيَّةٌ	زَيْتُونِيٌّ	الزَّيْتُونُ	Zaitûn (a place)

4. Looking at the table, what has happened to the word الحَرَمَان (the two holy cities of Mecca and Medina)?
The mark of the dual (or of the plural) is dropped before forming the relative adjective. This must not be confused with attributes derived from names of places; *c.f.* Zaidânîy, Mîdânîy.

5. Suppose the original word has lost a letter?
That must be restored (*c.f.* 48 : 5, 6) or replaced by wau, which, in all the following examples, makes up the *third* radical.

manual	يَدَوِيَّة	يَدَوِيّ	يَد	hand
sanguinary	دَمَوِيَّة	دَمَوِيّ	دَم	blood
paternal	أَبَوِيَّة	أَبَوِيّ	أَب	father
fraternal	أَخَوِيَّة	أَخَوِيّ	أَخ	brother
filial	بَنَوِيَّة	بَنَوِيّ	اِبْن	son
annual	سَنَوِيَّة	سَنَوِيّ	سَنَة	year
linguistic	لُغَوِيَّة	لُغَوِيّ	لُغَة	language
of-slave-origin, Omaiyid *	أَمَوِيَّة	أَمَوِيّ	أَمَة	slave-girl

6. Suppose the original word has يّ?
That يّ is rejected when adding the relative يّ so that, in the result, there is no change; كُرْسِيّ rel : كُرْسِيّ But, if preceded by one letter only as in حَيّ (living), the first *ya* is marked with fatḥa and the second changed to *wau*; حَيَوِيّ (vital).

7. If the original has ى, this is changed to wau if it occurs as 3rd

* This is the origin of the word "Omeyyad" in histories of the Khalifas. The name of the tribe was Bani Umaiya بني امية = children of the little slave girl (See 143 : 3, 4). The usual relative adjective for things Islâmic is اسلامي

Exercise 144 a.

(١) فِي حُكْمِ ٱلدَّوْلَةِ ٱلْعَبَّاسِيَّةِ ٱتَّسَعَ نِطَاقُ ٱلْآدَابِ ٱلْعَرَبِيَّةِ ٱتِّسَاعًا عَظِيمًا وَٱنْتَشَرَتِ ٱلْعُلُومُ ٱلْمُتَنَوِّعَةُ مِنْ دِينِيَّةٍ وَأَدَبِيَّةٍ وَلُغَوِيَّةٍ وَرِيَاضِيَّةٍ وَطِبِّيَّةٍ وَفَلْسَفِيَّةٍ وَتَارِيخِيَّةٍ إِلَى غَيْرِ ذٰلِكَ مِمَّا وَضَعَهُ عُلَمَاءُ ٱلْإِسْلَامِ وَمَا تَرْجَمُوهُ مِنَ ٱللُّغَاتِ ٱلْأَجْنَبِيَّةِ

(٢) تَرَكَ إِبْرٰهِيمُ ٱلدِّينَ ٱلْوَثَنِيَّ ٱلَّذِي وُلِدَ وَتَرَبَّى فِيهِ وَٱعْتَنَقَ ٱلدِّيَانَةَ ٱلْإِلٰهِيَّةَ ٱلْحَقِيقِيَّةَ وَبَعْدَهُ بِقُرُونٍ ظَهَرَ يَسُوعُ ٱلنَّاصِرِيُّ ٱلَّذِي هُوَ مُؤَسِّسُ ٱلدِّيَانَةِ ٱلْمَسِيحِيَّةِ وَشَرَحَ لَنَا فِي ٱلْأَسْفَارِ ٱلنَّبَوِيَّةِ جَمِيعَ ٱلْإِشَارَاتِ إِلَى ٱلْمَسِيحِ ٱلْمُزْمِعِ أَنْ يَأْتِيَ. ثُمَّ بَعْدَ ٦٠٠ سَنَةٍ أُخْرَى قَامَ ٱلنَّبِيُّ ٱلْعَرَبِيُّ وَأَنْشَأَ ٱلدِّيَانَةَ ٱلْإِسْلَامِيَّةَ

Exercise 144 b. To Arabic:

1. In (During) the rule of the Abbâsid Dynasty the scope of Arabic Literature (*lit.* Arabic morals, or polite books) extended very greatly, and various sciences were propagated, such as (*lit.* of) religious, moral (or, literary), linguistic, mathematical, medical, philosophical, historical, and so on, [both] those which the savants (doctors) of Islam originated, and those which they translated from foreign languages.
2. Abraham left the pagan religion in which he had been born and brought up and embraced the true, divine religion, and, after him by centuries, there appeared Jesus of Nazareth (*lit.* the Nazarene) who is (was) the founder of the Christian religion and who explained to us in the prophetical books all the references to the Messiah who was to come. Then, after other 600 years, the Arabian Prophet arose and instituted the Islamic religion.

NOTE: Arabic Books (when not religious) are often called أَدَبِيَّةٌ "Moral or polite," whence أَدَبِيَّاتُ اللغة polite-books of the language, *i.e.* literature. "The History of Arabic Literature" is often called تَارِيخُ آدَابِ اللُّغَةِ الْعَرَبِيَّةِ

Lesson 145.

1. How is the Relative Adj. formed from *compound* expressions? Usually from the *former* half of the word : from بَعْلَبَكّ we get بَعْلِيّ but use commonsense, for the former half of أَبُو بَكْر Abu Bakr, will not give us Bakr-ite but "paternal"!

2. The following are exceptional ; note for future reference.

Hanîfite (sect)	حَنَفِيّ	Abu Hanifa	أَبُو حَنِيفَة
Medînan (or-ite)	مَدَنِيّ	Medîna	الْمَدِينَة
Quraish-ite	قُرَشِيّ	Quraish (tribe)	قُرَيْش
spiritual	رُوحَانِيّ	Spirit	رُوح

3. Note that انِيّ is very commonly used in the colloquial, فَاكِهَانِيّ a fruiterer — فَوْقَانِيّ — تَحْتَانِيّ upper, lower.

4. What is the termination ـِيَّة so frequently heard in bazaar-names in the more native quarters of oriental cities?
It is a **collective** of the relative in يّ and is often used for sects as well as colloquially for trades, etc. (See 139 : 6).

Coll.	Meaning	Singular	Coll.	Meaning	Singular
صُوفِيَّة	a mystic	صُوفِيّ	خِيَامِيَّة	tentmaker	خِيَامِيّ
سُنِّيَّة	orthodox M :	سُنِّيّ	صِنَاعِيَّة	artisan	صِنَاعِيّ
شِيعِيَّة	heterodox M:	شِيعِيّ	كُتُبِيَّة	bookseller	كُتُبِيّ

5. Can Relative adjectives be formed from particles?
Yes ; and the result is sometimes curiously "**abstract.**" From كَمْ we get كَمِّيّ (adj) and كَمِّيَّة (subst.) "How-much-ness"= abstract noun of quantity. From كَيْفَ we get كَيْفِيَّة "how-ness." From إِسْمٌ a substantive اسْمِيَّة substantivity. From وَصْفٌ an adjective وَصْفِيَّة adjectivity. From خُصُوصِيّ particular,

or special, خُصُوصِيَّةٌ particularity. From مَا هِيَ What is it ? مَاهِيَّةٌ substance or essence (but colloquially, *salary* !)

6. What is really the meaning of المَسِيحِيَّةُ

Christianity, (as a system, not a collective to denote adherents); similarly النَّصْرَانِيَّةُ (Moslem word for it) ; اليَهُودِيَّةُ Judaism.

7. Other expressions useful to philosophers, etc.

from	إِلَهٌ a deity,	we get	إِلَهِيَّةٌ or أُلُوهِيَّةٌ divinity
,,	رَبٌّ Lord	,,	رُبُوبِيَّةٌ Lordship
,,	رَجُلٌ man	,,	رُجُولِيَّةٌ manhood
,,	إِنْسَانٌ human being	,,	إِنْسَانِيَّةٌ humanity
,,	مَفْهُومٌ understood	,,	مَفْهُومِيَّةٌ understandableness, intelligibility
,,	جَمْعٌ plural	,,	جَمْعِيَّةٌ plurality
,,	أَحَدٌ one	,,	أَحَدِيَّةٌ unity, uniqueness
,,	إِمْكَانٌ being possible	,,	إِمْكَانِيَّةٌ possibility
,,	حُرٌّ free	,,	حُرِّيَّةٌ freedom
,,	مَالٌ wealth	,,	مَالِيَّةٌ finance
,,	مِيزَانٌ balance	,,	مِيزَانِيَّةٌ balance-sheet, budget

8. Is there any other way of forming the abstract ?

Many centuries ago the ending ُوت came into Arabic either from the Hebrew أُوث or the Aramaic ُوت. There are now a few much-used words having this ending ; among them لَاهُوتٌ Deity, Godhead ; نَاسُوتٌ , humanity ; مَلَكُوتٌ kingdom ; كَهَنُوتٌ priesthood, صَلَبُوتٌ crucifixion (a Coptic term) ; جَبَرُوتٌ mightiness. These words are masculine in Arabic.

(only applied to Deity) ; of the second there are the following useful words شِرِّيبٌ a great drinker; سِكِّيرٌ a drunkard ; صِدِّيقٌ very truthful, veracious (Joseph's title). (*Distinguish from* صَدِيقٌ)

6. Give examples of the *extra* ة (intensive) :

A great traveller رَحَّالَةٌ ; a learned man (*e. g.* writer) عَلَّامَةٌ

Here we have the ة affixed to the form فَعَّالٌ but it may also be found affixed to some of the other forms given in § 2

7. Give examples of the forms with mim :

مِقْوَالٌ loquacious ; مِفْضَالٌ honourable ; مِسْكِينٌ poor, miserable.

Exercise 146. A. Fully vowel the following passages:

(١) قال الفريسيون عن المسيح انه اكول وشريب خمر محب للعشارين والخطاة

(٢) الصبور جسور على ركوب المصاعب والاخطار ومقابلة هجومات هذا الدهر الغرار وهو شكور للاله البار القدوس

(٣) قال الشاعر : —

وما كل فعال يجازى بفعله * وما كل قوال لدي يجاب

B. Answer to the above : to be carefully studied :—

(١) قَالَ ٱلْفَرِيسِيُّونَ عَنِ ٱلْمَسِيحِ إِنَّهُ أَكُولٌ وَشِرِّيبُ خَمْرٍ مُحِبٌّ لِلْعَشَّارِينَ وَٱلْخُطَاةِ

(٢) اَلصَّبُورُ جَسُورٌ عَلَى رُكُوبِ ٱلْمَصَاعِبِ وَٱلْأَخْطَارِ وَمُقَابَلَةِ هُجُومَاتِ هٰذَا الدَّهْرِ ٱلْغَرَّارِ وَهُوَ شَكُورٌ لِلْإِلٰهِ ٱلْبَارِّ ٱلْقُدُّوسِ

(٣) قَالَ ٱلشَّاعِرُ : —

وَمَا كُلُّ فَعَّالٍ يُجَازَى بِفِعْلِهِ * وَمَا كُلُّ قَوَّالٍ لَدَيَّ يُجَابُ

C. Translate the above with the aid of the lexicon.

Lesson 147.

THE NUMERAL العَدَدُ

NOTE — 147 and 148 are difficult lessons ; students may take extra time.

1. Write the cardinal numbers from one to ten :

Fem :	Masc :		Fem :	Masc :	
خَمْسَةٌ	خَمْسٌ	5	وَاحِدَةٌ	وَاحِدٌ	1
سِتَّةٌ	سِتٌّ	6	إِحْدَى	أَحَدٌ (أَحَدُ)	
سَبْعَةٌ	سَبْعٌ	7	اِثْنَتَانِ	اِثْنَانِ	2
ثَمَانِيَةٌ	ثَمَانٍ	8	ثِنْتَانِ		
تِسْعَةٌ	تِسْعٌ	9	ثَلَاثَةٌ	ثَلَاثٌ	3
عَشَرَةٌ	عَشْرٌ	10	أَرْبَعَةٌ	أَرْبَعٌ	4

2. How are the cardinals الأَعْدَاد treated in Arabic ?

As substantives ; supposing they followed the thing-numbered المَعْدُودُ they would be placed "in apposition" to it,—thus أَيَّامٌ أَرْبَعَةٌ ; but this is unusual, the usual method being to place العَدَدُ in construction to المَعْدُود which will then be put in the plural genitive ; thus أَرْبَعَةُ رِجَالٍ أَرْبَعَةُ أَيَّامٍ but وَاحِدٌ cannot be placed in construction, أَحَدٌ is used for that. (*c.f.* 42 :8)

3. But is not أَرْبَعَةٌ Feminine in form ?

Yes ; but one of the greatest curiosities of Arabic is the fact that numbers from three to ten take the thing-numbered المَعْدُودُ in the opposite gender ! This has caused some grammarians to think that أَرْبَعَةٌ must, in that case, be masculine, but that is inaccurate. The RULE stands in Arabic :—

اَلعَدَدُ عَكْسُ ٱلمَعْدُودِ "The number is the opposite [gender] of the thing-numbered."* (But this *does not apply* to *one* and *two*, nor to eleven and twelve which are compounds of them).

*N.B. — Many students make a slip here. "The opposite gender of the thing-numbered" means opposite to it in its original *Singular*. (In Broken Plurals ask yourself of what gender was the original singular).

4. How is ثَمَانٍ declined when in construction ?
Nom. and Gen. ثَمَانِي ; Accus. ثَمَانِيَ : Ex: رَأَيْتُ ثَمَانِيَ نِسَاءٍ

5. How may this rule be best remembered ?
By illustrative examples. Memorise "4 men," and "8 women."

6, How may "several" be translated ?
There is a special word for this ; بِضْعٌ م بِضْعَةٌ which means "a few," namely, "from three to ten" ; it is placed in construction just as the numerals بَعْدَ بِضْعَةِ أَشْهُرٍ — بِضْعُ نِسْوَةٍ
(Note that ثَمَانِيَةٌ ثَلَاثَةٌ are sometimes written ثَمٰنِيَةٌ ثَلٰثَةٌ)

7. It is important to remember that ٱثْنَانِ ٱثْنَتَانِ follow the rules of the Dual (Lessons 47, 48).

8, Write the Cardinals from 11 to 19.

خَمْسَ عَشْرَةَ	خَمْسَةَ عَشَرَ	15	إِحْدَى عَشْرَةَ	أَحَدَ عَشَرَ	11
سِتَّ عَشْرَةَ	سِتَّةَ عَشَرَ	16	اِثْنَتَا عَشْرَةَ / ثِنْتَا عَشْرَةَ	اِثْنَا عَشَرَ	12
سَبْعَ عَشْرَةَ	سَبْعَةَ عَشَرَ	17			
ثَمَانِيَ عَشْرَةَ	ثَمَانِيَةَ عَشَرَ	18	ثَلَاثَ عَشْرَةَ	ثَلَاثَةَ عَشَرَ	13
تِسْعَ عَشْرَةَ	تِسْعَةَ عَشَرَ	19	أَرْبَعَ عَشْرَةَ	أَرْبَعَةَ عَشَرَ	14

9. How can these compounds (13—19) be memorised ?
By remembering that while the first half of the word is عَكْسُ ٱلمَعْدُودِ as in § 3, yet the عَشَرَةَ is وَفْقُ ٱلمَعْدُودِ (agreeing with the thing-numbered), But note that 11 and 12 are otherwise. Why ? Because 1 and 2 are.

Lesson 148.

1. What is peculiar to the *syntax* of the numerals ?

(a) Numerals 3 — 10 place their المَعْدُود in the *plural genitive*, and are therefore "in construction" to it : *c.f.* again أَرْبَعَةُ رِجَالٍ

(b) 11 — 99 take the indefinite *singular accusative* أَحَدَ عَشَرَ رَجُلاً

(c) 100 to 1000 place المعدود in the *singular genitive* مِئَةُ سَنَةٍ

2. But what is the accusative of المعْدُود of 11 — 99 ?

It is called in Naḥu (Syntax) تَمْيِيز We shall study it fully in 177, 178, but we have already had one form of it in 59 : 4, 5.

3. Memorise the following illustrative sentences :

God created the world in six days	خَلَقَ ٱللّٰهُ ٱلْعَالَمَ فِي سِتَّةِ أَيَّامٍ
He leaves the 99 sheep (lambs)	يَتْرُكُ ٱلتِّسْعَةَ وَٱلتِّسْعِينَ خَرُوفاً
The century is 100 years	اَلْقَرْنُ مِئَةُ سَنَةٍ
200 camels and 2000 donkeys	مِئَتَا جَمَلٍ وَأَلْفَا حِمَارٍ

4. Write the ordinal numbers from "first" to "tenth."

sixth	سَادِسَةٌ	سَادِسٌ	first	أُولَى	أَوَّلُ
seventh	سَابِعَةٌ	سَابِعٌ	second	ثَانِيَةٌ	ثَانٍ
eighth	ثَامِنَةٌ	ثَامِنٌ	third	ثَالِثَةٌ	ثَالِثٌ
ninth	تَاسِعَةٌ	تَاسِعٌ	fourth	رَابِعَةٌ	رَابِعٌ
tenth	عَاشِرَةٌ	عَاشِرٌ	fifth	خَامِسَةٌ	خَامِسٌ

5. What is observed in this table ?

That, excepting for "first," each ordinal is on the simple اسم الفاعل form, whereas أَوَّلُ is really the Noun of Superiority from أاول thus أَوَلُ which becomes أَوْوَلُ hence أَوَّلُ

As the fem. of أَفْعَلُ is فُعْلَى so the fem. of أَوَّلُ is أولى *not* أَوْلَى

6. But what of سَادِس ?

There is another form سَاتٌّ which is on the regular form, but the first one is most used (though in *coll.* we may say سَاتّ) In forming fractions, we take "one-sixth" سُدْسٌ from سدس

7. What are the ordinals from 11th. to 21st., etc. ?

Fem :	Masc :		Fem :	Masc :	
سَابِعَةَ عَشْرَةَ	سَابِعَ عَشَرَ	17th	حَادِيَةَ عَشْرَةَ	حَادِيَ عَشَرَ	11th
ثَامِنَةَ عَشْرَةَ	ثَامِنَ عَشَرَ	18th	ثَانِيَةَ عَشْرَةَ	ثَانِيَ عَشَرَ	12th
تَاسِعَةَ عَشْرَةَ	تَاسِعَ عَشَرَ	19th	ثَالِثَةَ عَشْرَةَ	ثَالِثَ عَشَرَ	13th
عِشْرُونَ	عِشْرُونَ	20th	رَابِعَةَ عَشْرَةَ	رَابِعَ عَشَرَ	14th
حَادِيَةٌ وعِشْرُونَ	حَادٍ وعِشْرُونَ	21st	خَامِسَةَ عَشْرَةَ	خَامِسَ عَشَرَ	15th
ثَانِيَةٌ وَعِشْرُونَ	ثَانٍ وَعِشْرُونَ	22nd	سَادِسَةَ عَشْرَةَ	سَادِسَ عَشَرَ	16th

8. How are all ordinals higher than 22nd formed ?

As 22nd ; *i. e.* "the third-and-twentieth" اَلثَّالِثُ والعِشْرُونَ "the-seven-and-fortieth" السَّابِعُ والأَرْبَعُونَ Note that ordinals are usually defined, and *then they are declinable.* Those given in § 7 (11—19 only) are indeclinable because undefined.

9. But عِشْرُون is the *cardinal* for "twenty" !

Yes ; there is no difference between the cardinal and ordinal of 20, 30, etc. But look out for the *article.*

10. Does the *ordinal* numeral agree with its مَعْدُودٌ ?

Yes, it is not regarded as عَدَدٌ a number, but صِفَةٌ an *adjective.*

11. What supplementary classes of numerals are there ?

(a) Numeral adverbs, such as once, twice, etc. These, being adverbs, are written in the accusative. The most usual way is to write مَرَّةً "one time," مَرَّتَيْنِ "twice" etc. But اِسْمُ المَرَّةِ

(142 : 3) may be used in the dual, قَتْلَتَيْن two killings.

(b) Another numeral adverb much used in public announcements, proclamations, discourses is expressed by the indefinite accusative of the ordinal thus أَوَّلاً firstly ; ثَانِياً secondly ; ثَالِثاً thirdly ; عَاشِراً tenthly ; حَادِيَ عَشَرَ 11thly ; ثَانِيَ عَشَرَ 12thly.

(c) The اسم المفعول of Conj. II. gives us مُثَلَّثٌ triple, triangular ; مُرَبَّعٌ fourfold, square ; مُثَمَّنٌ octagonal. The Triliteral verb = الفِعْلُ الثُّلَاثِيُّ ; the Quadriliteral verb الفِعْلُ الرُّبَاعِيُّ . Also خُمَاسِيٌّ five-sided, *et seq.* (Compare الرُّبَاعِيَّاتُ roughly spelt in English thus, "*Rubaiyât* of Omar Khayyâm," Quatrains of عُمَرُ الخَيَّام)

2. How are FRACTIONS formed ?

Fractions with small denominators are on the form فُعْلٌ with plural on أَفْعَالٌ Thus ثُلْثٌ a third ; ثُلْثَانِ two-thirds ; رُبْعٌ a fourth ; ثَلَاثَةُ أَرْبَاعٍ three-fourths ; خُمْسٌ a fifth ; سُدْسٌ a sixth ; تِسْعَةُ أَعْشَارٍ nine-tenths. A half is نِصْفٌ , *i.e.* either with kasra or damma, the former being more used. Its plural (if needed) is أَنْصَافٌ But for large denominators, the expression جُزْءٌ مِنْ "part (s) of" is used ; thus ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْءاً = three parts out of twenty. Tithes = أَعْشَارٌ

3. In Arithmetic عِلْمُ الحِسَابِ units, tens and hundreds are آحَادٌ وَعَشَرَاتٌ وَمِئَاتٌ . "Per cent" = بِالمِئَةِ ; 90 % = تِسْعُونَ بِالمِئَةِ . Fractions are called كُسُورٌ the plural of كَسْرٌ ; and *decimal* fractions كُسُورٌ أَعْشَارِيَّةٌ "per mille" بِالأَلْفِ ; "per mensem" بِالشَّهْرِ ; "per annum" بِالسَّنَةِ . Triangles مُثَلَّثَاتٌ ; Trigonometry = Computation of Triangles حِسَابُ المُثَلَّثَاتِ . Squares مُرَبَّعَاتٌ

being, in every case, an adjective, and the article prefixed to it being placed there *after* the annexation has been constructed, so to speak. Think of the phrase as a compound. (*c.f.* § 15)

18. Quadrisyllabic plurals are formed for the following :

The early part of the month	أَوائِلُ الشَّهْرِ
The middle part of the month	أَواسِطُ الشَّهْرِ
The latter part of the month	أَواخِرُ الشَّهْرِ

Exercise 148.

Copy the following without vowels, then insert the vowels in red ink, correct it, then translate to English : finally translate back to Arabic.

١ اَللّٰهُ وَاحِدٌ لَا ثَانِيَ لَهُ

٢ قَالَ ٱلْمَثَلُ ٱلْعَرَبِيُّ : عُصْفُورٌ فِي ٱلْيَدِ خَيْرٌ مِنْ عَشَرَةٍ فِي الشَّجَرَةِ

٣ قَالَ ٱلْمَسِيحُ : إِنَّهُ هٰكَذَا يَكُونُ فَرَحٌ فِي ٱلسَّمَاءِ بِخَاطِئٍ وَاحِدٍ
يَتُوبُ أَكْثَرَ مِنْ تِسْعَةٍ وَتِسْعِينَ بَارًّا لَا يَحْتَاجُونَ إِلَى تَوْبَةٍ

٤ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ او يَزِيدُونَ (ٱلْقُرْآنَ)

٥ اِمْرَأَةٌ مَعَهَا عَشَرَةُ دَرَاهِمَ فَقَدَ وَاحِدٌ أَلَا تُشْعِلُ ضَوْءًا وَتَبْحَثُ عَنْهُ

٦ كَانَ مِنَ ٱلْعَشْرِ عَذَارَى خَمْسٌ حَكِيمَاتٌ وَخَمْسٌ جَاهِلَاتٌ فَدَخَلَ
الْخَمْسُ ٱلْحَكِيمَاتُ مَعَ ٱلْعَرِيسِ أَمَّا ٱلْخَمْسُ ٱلْجَاهِلَاتُ فَقَالَ لَهُنَّ
ٱلسَّيِّدُ لَا أَعْرِفُكُنَّ

٧ خَلَقَ ٱللّٰهُ ٱلْعَالَمَ فِي سِتَّةِ أَيَّامٍ وَاسْتَرَاحَ فِي ٱلْيَوْمِ ٱلسَّابِعِ

٨ هٰذِهِ ٱلْمَسْأَلَةُ أَشَرُّ مِنَ ٱلْأُولَى مِئَةَ ضِعْفٍ

٩ إِنَّ ٱلْأَمْرَ ٱلثَّانِيَ أَهَمُّ مِنَ ٱلْاوَّلِ عَشَرَةَ أَضْعَافٍ

١٠ أُصَرِّحُ إِنِّي أَرُدُّ عَلَيْكَ ضِعْفَيْنِ عَنْ كُلِّ خَطَايَاكَ

Lesson 149.

THE PARTICLE الحرف

I. We have already learned many of the particles, but there are more to be studied. We had, perhaps, better revise in order as the recapitulation will be beneficial.

Prepositions are (a) Inseparable ; (b) Separable.

(a) *Inseparable* :—

بِ in, by, with.

لِ to (sometimes, for).

وَ تَ بِ (all particles of oaths) وَٱللّٰهِ or تَاللّٰهِ By God !

كَ like, as كَاِنْسَانٍ as (or, like) a man.

(b) *Separable* :—

فِي in, into, concerning,

عَنْ away from, from, on behalf of.

مِنْ of, from, (see Lesson 34 : 3-5 for مِنِّي and عَنِّي)

إِلَى to, unto حَتَّى up to, as far as.

الاَّ except.

عَلَى over, above, upon, against, etc.

لَدَى or لَدُنْ with, or before (*i. e.* in front of).

مُنْذُ (in some books مُذْ) since. مَعْ or مَعَ with.

(c) Accusatives of nouns, used in construction as prepositions بَعْدَ قَبْلَ أَمَامَ etc. For further examples revise the table on page 68. We may add رُبَّ which governs the noun (which is the subject !) in the genitive رُبَّ إِشَارَةٍ أَبْلَغُ مِنْ عِبَارَةٍ "Many a sign is more eloquent than an expression" رُبَّ سَائِلٍ يَقُولُ "Perhaps a questioner may say" (*i. e.* Someone may ask) :

2. **Adverbial Particles.** The number of these is great; we will mention the really important ones, omitting some already studied.

not at all	كَلَّا	whilst	بَيْنَمَا	only, but	إِنَّمَا	lo, behold	هُوَ ذَا
thus	هٰكَذَا	nay rather	بَلْ	that is, i.e.	أَيْ	lo, behold	إِذَا (بِ)
not yet (with jussive)	لَمَّا	yes (after neg:)	بَلَى	whence	مِنْ أَيْنَ	not (Qur:)	إِنْ
there	هُنَاكَ	only	فَقَطْ	whither	إِلَى أَيْنَ	then	إِذْ ذَاكَ
likewise	كَذَلِكَ	at all, ever	قَطُّ	wherever	أَيْنَمَا	truly, verily	إِنَّ ... لَ

Note the lam-fatḥa لَ which is much used as a particle of affirmation; it is attached to the predicate when إِنَّ precedes the subject. Also after لَوْ when hypothetical (see § 9).

3. How do you explain such words as بَعْدُ قَبْلُ تَحْتُ (with ḍamma)?
We explained on page 68 that words given in Vocabulary 26 as construct nouns used as prepositions and vowelled with fatḥa, can also be used as *adverbs* and are then vowelled with ḍamma and are indeclinable; exs: بَعْدُ "yet"; مِنْ تَحْتُ "from beneath"; فَوْقُ "above"; حَيْثُ "where". لَا غَيْرُ is written on cheques to prevent fraud, and means "no more", "only."

4. But if these words are used as prepositions?
Then, as we have shown, they take fatḥa and govern their noun in the genitive case.

5. But suppose it is needed to use them before a *verb*?
بَعْدَ قَبْلَ بَيْنَ (and several others) can take an affixed مَا as a "cushion" before the verb, which is not affected by them; thus بَعْدَ مَا أَذْهَبُ "after I go" (This may also be written بَعْدَ أَنْ أَذْهَبَ) — بَيْنَمَا كُنْتُ أُسَافِرُ whilst I was travelling.

6. What other compounded adverbial expressions can be formed?
An Adverb of Time compounded with إِذْ places إِذْ in the *genitive.* Several very frequent expressions are thus formed.

إِمَّا means "either," and is followed by أَوْ *or*, or else وَإِمَّا thus إِمَّا هُوَ وَإِمَّا أَنْتَ "either he or thou"; إِمَّا الرَّجُلُ أَوِ ٱمْرَأَتُهُ "either the man or his wife".

لَوْ is the hypothetical particle ; it is generally used with the past tense and always supposes a non-existent condition لَوْ كَانَ... لَـ "had it been, then"; but إِذَا كَانَ "if (when) it is". لَوْلَا and لَوْ لَمْ are compounds of it. لَوْلَا = "but for". لَوْ لَمْ يَكُنْ كَذَا "had it not been thus". Begging letters usually state the mimimum request with وَلَوْ "even" (as little as). كُنْتُ أَوَدُّ لَوْ أَنْ "I was wishing that it had been possible even"...

10. **The Interjections**: The commonest interjection is يَا before nouns; يَا مُحَمَّدُ O Mohammed. يَا is sometimes shortened, particularly before ٱبْن as يَا بُنَيَّ O my son. أَيُّهَا or *Fem.* أَيَّتُهَا must be used before the Definite Article. وَا meaning "alas" takes آهْ after the noun which it precedes. This form of speech is called النُّدْبَة "lament". *Ex:* وَافَضِيحَتَاهْ O the atrocity ! هَاتِ and هَلُمَّ have been inflected in Lesson 87 ; we may add حَيَّ* "come!" the special use of which is in the "call to prayer" by المُؤَذِّنُ thus حَيَّ عَلَى الصَّلَاةِ "come to prayer" ! Also هَيْهَاتَ far from it! شَتَّانَ "how far! as in شَتَّانَ بَيْنَهُمَا "How wide is the difference between them". لَيْتَ "O that..."! as in لَيْتَنِي كُنْتُ طَيْرًا فَطِرْتُ "Would that I had been a bird, then had I flown away". حَاشَا "God forbid!" (or, Never!).

أُفٍّ and أَخٍّ "ugh"! صَهْ (with finger on lips) Silence !

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* The Egyptian colloquial corruption of this is يَالَّا

11. Then there is إِسْمُ الصَّوْت Noun of Sound. *Exs* : طقْ sound of a stone falling ; غاق a crow's croak. These Nouns of Sounds (onomatopœia) are, of course, not subject to rule.

READING LESSON 150.

حكي ان الرشيد كان يحب إحدى جواريه محبة شديدة وكانت سوداء واسمها « خالصة » وكان عليها جواهر ودرر كثيرة جدًا . ويومًا من الايام دخل عليهما ابو نواس الشاعر ومدح الخليفة بابيات بليغة فلم يلتفت اليه الرشيد وبقي مشغولاً بالجارية فخرج ابو نواس وكتب على باب الرشيد:—

لقد ضاع شعري على بابكم * كما ضاع عقد على خالصة

فقرأه بعض الخدم فدخل واخبر الملك بذلك فقال عليَّ بابي نواس . فلما دخل عليه من الباب محا نصف العين من الموضعين من لفظ « ضاع » وأبقاهما على صورة الهمزة (ضاء) ثم أقبل على الخليفة فساله ماذا كتبت على الباب ؟ قال إني كتبت : —

لقد ضاء شعري على بابكم * كما ضاء عقد على خالصة

فاعجب الرشيد ذلك وأجازه بالف درهم وقال بعضهم عن الشعر « قُلعت عيناه فأبصر »

NOTES :

1. Abu Nawâs was a witty poet of Rashîd's reign.
2. His first effort read "My poetry is lost on you as a necklace on (black) Khalisa".
3. His second attempt read, "My poetry shines on (is adorned by) you as a necklace shines on Khalisa".
4. There is a smart 'play on words' in the remark of the bystander that this was poetry which "saw (shone) best when its eyes (letter '*ain*) were plucked out".

EXAMINATION PAPER 150.

A. *Vowel the following and Translate :*

(١) شتان بين الجاهل والحكيم

(٢) ليتها كانت طيرا فتطير عنا حتى لا نراها بعد

(٣) لو شاء ربكم لجعل الناس امة واحدة

(٤) مجانا أخذتم مجانا أعطوا

(٥) اياك نعبد واياك نستعين اهدنا الصراط المستقيم

(٦) لقد ضاء شعري على بابكم كما ضاء عقد على خالصة

B. *Translate to Arabic :*

1. I cannot say exactly when it will be possible for me to visit you, but perhaps I will come on one of the early days of next (coming) month, if God will.
2. We do not wish to pay the amount of the subscription قِيمَةَ ٱلاشْتِرَاكِ to your monthly magazine (مَجَلَّة) because it does not arrive; the last number (عَدَد) is here (found) but the tenth and the eleventh did not turn up (reach us).
3. That poor fellah has not yet sold more than three-fourths of his cotton قُطْنٌ
4. The Messiah said to his twelve disciples at that time Freely (gratuitously) ye have received (taken), freely give. He also said "Repent ye, and believe the Gospel".
5. There will be more joy among the angels of God over one sinner repenting than over 99 righteous who need no repentance.

C. *Translate, to English, Exercise 146.*

DEFINITION OF NAHU	حقيقة النحو	١٥١
THE SENTENCE AND ITS PARTS	الكلام وما يتركب منه	١٥٢
INDECLINABLE AND DECLINABLE OR UNINFLECTED AND INFLECTED	المبني والمعرب	١٥٥
INDEFINITE AND DEFINITE	النكرة والمعرفة	١٥٧
NOMINATIVES	المرفوعات	١٦٢
ACCUSATIVES	المنصوبات	١٧٠
GENITIVES, ETC.	المخفوضات	١٨٣
APPOSITIVES (OR, SEQUENTS)	التوابع	١٨٥
IMPERFECTLY DECLINED NOUNS	ما لا ينصرف	١٨٩
SUBJUNCTIVE AND JUSSIVE PARTICLES	النواصب والجوازم	١٩١
VERBS OF WONDER ETC.	افعال التعجب والمدح والذم	١٩٥
CLASSIFICATION OF THE PARTICLES	الحروف	١٩٧
(EXAMPLES OF PARSING	(امثلة إعراب	١٩٩

4. The above table should be memorised in order to give a "bird's eye view" of the order of the subjects dealt with. It has been prepared, with great care, from ابن مالك (most famous of all Arabic grammarians) البستاني and اليازجي (two of the most capable modern Syrian writers) with reference to the commentary of ابن هشام on ابن مالك and more recent works. N. B. Memorise the *Arabic* terms rather than the English !

حقيقة النحو

5. How do Arab grammarians define Ṣarf and Naḥu ?

The following definition, quoted from my ARABIC AMPLIFIED,* is essentially a "native" definition.

* I have here quoted many of the examples which I had already given in ARABIC AMPLIFIED, which had been previously written though not published.

علم الصرف عبارة عن القواعد التي تُعرف بها أوائل الكلمات واواسطها واواخرها وهي مفردة . وعلم النحو -- القواعد التي تعرف بها احوال اواخر الكلمات وهي مركَّبة

Literal translation — Sarf is the Rules by which are known the initial, medial or final characters of words, *as single words.* Naḥu is the Rules by which are known the states of the *final* characters of words, *when compounded* (*i.e.* when in sentences or phrases).

6. (This example of exposition may be memorised) أَكْرِمْ أَبَاكَ وَأُمَّكَ
From Ṣarf we learn that the hamṣa of أَكْرِمْ is أ (not waṣla) and must be marked by fatḥa and the ra with kasra while the mîm has a sukûn. But from Naḥu we learn why ابا and ام are Accusative, *i. e.* from the influence of the Transitive verb.

Exercise 151. To be translated to English, then back to Arabic (see READER).

Lesson 152.

THE SENTENCE AND ITS PARTS

﴿ الكلام وما يتركب منه ﴾

1. What is meant by كَلِمَة (a word) ?
It is a single expression indicating meaning, *e. g.* each of the words إِنْ and جَاءَ and زَيْدٌ

2. What is كلام or جملة (sentence) ?
A compound expression conveying complete information, as the sentence جَاءَ زَيْدٌ

3. Of what may an Arabic sentence be formed ?
Of two words or more : *e.g.* of two nouns, as الصبر جميل or of a verb and a noun, as جَاءَ زَيْدٌ and as the verb and implied

(understood) pronoun in اِجْلِسْ ; or of a particle and two nouns as إِنَّ الصَّبْرَ جَمِيلٌ or particle, verb and noun, as قَدْ حَضَرَ ٱلْأَمِيرُ

4. There are three parts of speech : Verb, Noun, Particle.

5. What is the Arabic definition of a verb ?

A verb is that which indicates meaning independently (*i. e.* in itself) and in relation to time (Past, Present or Future) as قَرَأَ and يَقْرَأُ and اِقْرَأْ

6. What are the distinctive features of a verb ?

A verb can receive (*i.e.* be affected by) certain special particles such as the Subjunctive (Naṣb-ating) and Jussive (Jazm-ating) particles, also it can take قد and س and سَوْفَ also it can take affixes such as تُ of the Agents, and the feminine ـَتْ also the نْ or نَّ and the ي of 2nd. fem.

7. What is the definition of a noun ?

A noun is that which indicates independent meaning without relation to time, as محمد and مكة and أَنْتَ

8. What are the distinctive marks of a noun ?

It can take the prepositional particles, also ال also the tanwîn : it can also be "annexed" (placed in Construct State) and can be a مُسْنَد إليه Subject of a sentence, *lit.* that-which-is-predicated-to).

9. Translate the Arabic definition of a particle ?

A particle indicates meaning but not in itself (*i.e.* it cannot be used independently of verb or noun) Exs : هل and لَمْ It is distinguished by the absence of the distinctive features of verb and noun.

Exercise 152. (See READER).

Those to whom thou hast shown favour　　الذين أنعمتَ عليهم

You have honoured us by your presence　　اكرمتنا بحضورك

N.B. (1) قَدْ as a particle of تحقيق (assurance) assures the perfect.

لقد جعلنا النبوة في نسل يعقوب

Verily we have placed the line of prophecy in the seed of Jacob.

N B. (2) قد plus كان gives the sense of the English pluperfect to the preterite. "But it had slipped them ... وكان قد فاتهم

c) An *optative* (therefore future) meaning in prayers, curses, benedictions and the like*

God have mercy on her　　رَحِمَهَا اللهُ

God perpetuate your existence　　أدام اللهُ بقاءك

The Sultan—God preserve him—.....　　إنَّ السلطانَ حَفِظَهُ اللهُ

May God curse you!　　لَعَنَكَ اللهُ

May God be exalted above what they "associate" with Him　　تَعَالَى اللهُ عَمَّا يُشركون به

N.B. This optative tense is negated by لا not ما

If you were to die—may God forbid —... ...　　اذا مُتَّ لا سَمَحَ اللهُ ...

d) A *continuous* meaning; as in sayings of current value.

The commentators have (are) agreed　　اتفق المفسّرون

The sheikh said (says)　　قال الإمام

e) An action performed by the very act of speaking.

I sell you this (on the instant)　　بعتك هذا

I [agree, now, to] give it to you　　اعطيتك إياه

---

* Wright suggests that the use of الماضي here may signify "If it be as I wish, God has already done it to him, or for him. Athanasius and Gairdner speak of this use of الماضي as the action being "mentally conceived as completed".

5. Why is المضارع usually called (in English) the Imperfect?

Because it generally indicates an uncompleted action.

Man arranges, God disposes الإنسان يدبّرُ والله يقدّرُ

God knows اللهُ يعلمُ

6. What distinguishes المضارع

It always commences with one of these four letters : أنيت also it should be capable of receiving the negative particle لم.

7. المضارع may be used to denote :—

(*a*) *Present* Tense, as يقرأ لكنه لا يفهم

How can it be restricted to mean the present *only?*

By the use of لَ of التوكيد as إِنَّ الايامَ لَتمرُّ Truly the days are passing ; or, ما as وما تدري نفسٌ بايّ أرضٍ تموت And no one knows in what land he will die.

(*b*) *Future* Tense. It is limited to the future by the use of (i) س or سَوْفَ as :— سَوْفَ يعطيك ربُّك فترضى Your Lord will give to you and ye shall be satisfied. (ii) The particles of نَصْب as أَنْ and لَنْ — لَنْ تراني . وأَنْ تصوموا خيرٌ لكم

(*c*) *Past* Tense when preceded by لم or لَمَّا I did not hear what you said لم اسمعْ كلامك

(N.B. This لَمَّا *(not yet)* is not much used to day; do not confuse it with the ordinary one : لَمَّا يحضرُ *when* he comes. لما يحضرْ (Jazmated)=he's not *yet* come).

(*d*) The Greek and Latin *Imperfect,* with كان

He (upon him be prayers and peace) used to say* كان يقولُ (صلعم)

It used to be there كان يكون هناك

8. What does the Imperative denote ?

It denotes a request for the performance of an action.

9. Has it any distinctive mark ?

It must be *able* to take نون التوكيد and it must contain the meaning of a command or request. (It does not follow that the Imp: often *does* take نون التوكيد but it must be *able* to do so).

Exercise 153. To English, then back to Arabic.

Lesson 154.

INTERJECTIONAL VERB. اسم الفعل

1. If a word has the *meaning* of a verb but shews none of the distinctive signs of a verb, what is it called ?

It is called اسم فعل which some have proposed to call in English "Nominal verb", but Sterling calls it "Adverb with the function of a verb", and Wright, "Interjection with verbal force". I agree with the latter; some call it "Semi-verb" or "Quasi-verb", but *we* ought to call it by its proper Arabic name only—Ism fi'l.

2. What classes is it divided into?

(*a*) اسم فعل ماضٍ has a past-tense signification.

Examples : Far be it (from me) ! هَيْهَاتَ

God forbid that it be said ! هَيْهَاتَ أَنْ يُقَالَ ذالك

Great is the difference ! شَتَّانَ

How wide is the difference between them ! شَتَّانَ ما بَيْنَهُمَا

---

* صلعم is a technical abbreviation of صلى الله عليه وسلم Upon him (the prophet) be God's benedictions and peace. Or, roughly, "God bless him."

Lesson 155.

DECLENSION AND INDECLENSION

﴿ الاعراب والبناء ﴾

1. How do you define الإِعْرَابُ and مُعْرَبٌ

الإِعراب (declension or case-inflection) is the change in the final vowel of a word caused by عَامِلٌ a regent, or governing word (as, *e.g.* a particle). The word is then said to be معربٌ

2. Then what is البناء

البناء (Indeclension) is the opposite of الاعراب viz, the retention (or unchangeableness) of the ending of a word, which is then said to be مبنيٌّ Uninflected.

3. Can the verb be declined as well as the noun ?

The Arabic verb is, in origin, مبني but parts of it are معرب where as the noun is, in general, معرب but parts of it are مبني. The particle is always quite مبني

4. State what parts of the verb are indeclinable.

الماضي is مبنيّ also الامر ; but المضارع is only مبنيّ whenattached to نون التوكيد (see Lesson 128), or to the nun of feminine; otherwise المضارع is معرَب declinable.

5. What is the *literal* meaning of مبنيّ ?

"Firmly-built." Thus in translating the expression of the Arab grammarians مبنيّ على الفتح we may roughly render it "Built on fatha." N.B. The Arabic فتحة means the *sign* fatḥa whereas الفتح means the state of which فتحة is a symbol.

6. Upon what is الماضي "built" (what does it take)?

(*a*) مبني على الفتح (takes fatḥa) ordinarily as كَتَبَ

(*b*) مبني على الضم when attached to the wau of the plural as كَتَبُوا

(*c*) مبني على السكون attached to a nom. vowelled pronoun, as كَتَبْنَا

7. Upon what is الامر "built"?

(*a*) مبني على السكون when attached to nûn of feminine (in the sound verb) and also when totally unattached as اسكتْنَ واسكتْ

(*b*) مبني على الفتح when attached to a nûn of corroboration as اسكتَنَّ

(*c*) مبني على حذف النون (upon the suppression of the nûn) in the case of the alif dual, or wau of plural, or ya of 2nd person, as اسكتَا اسكتُوا اسكتِي

(*d*) مبنيّ على حذف اخره (upon the suppression of its [weak] ending) in the case of a weak verb as ادنُ ارمِ

8. What about المضارع

مبني على السكون when attached to feminine النساء يضربْنَ اولادهُنَّ
مبني على الفتح when attached to نون التوكيد as لَيضربَنَّهُ

9. Turning to the *NOUN*, which noun is مبنيّ ؟
The indeclinable nouns are (1) the personal pronoun, (2) demonstrative, (3) relative, (4) noun of condition, (5) interrogative, (6) interjection with verbal force (Lesson 154), (7) noun of sound, (8) some adverbs, (9) numerals from 13 to 19.

10. Is there any assignable reason *why* these nouns are *mabny*?
They are said (by Arab grammarians) to be مبنيّ like the particle because of strong similarity to the particle.*

* N.B. The alleged similarity varies in each case, and would be considered by the young student —at this stage— "far-fetched," but when he studies ARABIC AMPLIFIED, *in Arabic*, he may see as the Arab mind sees.

Lesson 156.

⟨ THE DECLINABLE المعرب ⟩

1. What are CASES called in Arabic ? انواع الإعراب

2. How many kinds of إعراب are there, and what are their signs رَفْعٌ Nominative; its original sign علامة is an expressed damma ..ُ.. : نَصْبٌ Accusative ; its original sign ..َ.. expressed. خَفْضٌ or جَرٌّ Genitive; its sign..ِ.. : جَزْمٌ Jussive, its sign ..ْ.. Thus the *original* signs of إعراب are all vowels.

3. What are the *other* signs ? The letters ن ي ا و

4. Which words take letters for their علامات الإعراب ?

(*a*) The Five Nouns, but *not* when in construction to ي of first person (as اخي أبي) These are : أبٌ father : أخٌ brother ; حَمٌ father-in-law; فَمٌ mouth ; and ذو possessor (see Lesson 54).

(*b*) The Dual المثنّى as عينان and عينين

(*c*) Regular Masculine Plural مسلمون مسلمين Attached to this are several similarly constructed words, as اولو in اولو الالبابِ possessors of minds. Also رَبُّ العالمينَ lord of the worlds. But more particularly the decades عشرون عشرين : ثلاثون ثلاثين

(*d*) The Five Forms الامثلة الخمسة of the Imperfect of the verb —

يفعلون تفعلون : يفعلان تفعلان : تفعلين

5. Is there still any other "sign of inflexion" ?
The verb of weak-ending الفعل المعتل الآخر is said to show its جزم by حذف حرف العلة (suppression of the weak letter) as in لم يبكوا they did not weep, لم يَرْضَ he did not consent.

Lesson 159.

(DEMONSTRATIVE اسم الاشارة)

1. What is the definition of اسم الاشارة

The demonstrative (*lit.* noun of sign) is that which denotes a certain thing by means of a peceptible *sign*, as هذا and ذاك

2. How many forms has it?

ذا s. masc: دي or ذه or تي s. fem': ذانِ and ذينِ dual masc: تانِ and تينِ dual fem: اولاء for plural (common), also هنا for place.

3. How do we get the word ذلك ?

كَ with or without لَ may be affixed to دا or تي or هنا if it is desired to denote that which is afar off as ذلك and هنالك while كَ alone (without لَ) may be used with the other forms, as اولئك

4. What is the ه found in هذا ?

It is called ها التنبيه and is commonly used, as in هٰذه , هٰهنا (In *colloquial* it is used with the verb هايجي or هيجي hayigy, he is going to come).

5. Can كم be used instead of كَ?

Yes, when more than one person is being addressed, (see examples in القرآن

Exercise 159. As usual the student is required to translate the Exercise back to Arabic.

Lesson 160.

❴THE RELATIVE الموصول❵

1. الموصول (*lit.* that which is connected) is a noun used to denote a specified object by means of a connecting sentence mentioned after it ; this sentence is called a صِلَة

2. How is الموصول divided ?

   Into مختص special, and مشترك common.

   The former has special forms for numbers and genders, as الذي التي sing ; اللذان اللتان and their other case, dual ; الذين اللاتي plural.

3. Mention المشترك "common" relatives.

   مَن is common to all rationals ; ما to all non-rationals ; ايّ to either, يعجبني ايّهم قائم I admire (or, it pleases me) which-ever one rises. ال is also reckoned as a relative الحسن الوجه means الذي وجهُهُ حسنٌ

4. What are the rules of الصلة

   The connecting clause must be جملة خبرية (narrative clause, *i. e.* informing) and must contain a pronoun which agrees in number, gender, etc. with the relative. This pronoun is called العائد

5. Give examples of the use of العائد

   (١) أكرم الذي علّمك (٢) والتي علمتك (٣) واللذَيْن علّماك
   (٤) والذين علموك (٥). ومن علّمك
   (٦) احفظ ما تعلمته

Exercise 160. Arabic to English, and back to Arabic.

Lesson 162.

{ المرفوعات NOMINATIVES. }

(I Subject and Predicate المبتدأ والخبر)

We here commence a new and very important section الاسم المعرب which really follows Lesson 156. (N.B. Continually refer to the programme in 151 : 3).

1. What are the possible cases of a noun?
It may be مرفوع or منصوب or مخفوض (مجرور)

2. Which are the principal مرفوعات we deal with?
First is المبتدأ والخبر with its نواسخ (governing words) of which we take up consecutively (a) كان and its sisters; (b) verbs of المقاربة being-about-to; (c) إِنّ and its sisters; (d) ظن and its sisters. After that long interlude we shall return to—Second, الفاعل the agent, and Third, نائب الفاعل the Deputy Agent.

3. How do you define المبتدأ والخبر
المبتدأ is a predicated noun not affected by any عوامل or نواسخ
It is defined as المحدَّث عنه the-spoken-about.
الخبر is its predicate, or المحدَّث به what-is-related about it.

4. Can these two nouns, alone, form a sentence?
Yes, indeed; that is *very* common in Arabic. Such a sentence, composed of المبتدأ والخبر is called جملة اسمية Nounal Sentence.

5. What are the conditions of المبتدأ
المبتدأ should be a definite noun; it may be indefinite only if its خبر is an adverb or prepositional phrase, thus *preceding* المبتدأ as عندي قلمٌ and في المنزل امرأةٌ ; لكل داء دواء there's a remedy

for every disease; or if it is preceded by an interrogative as in هل رجلٌ في المنزل

6. What is the meaning of المبتدأ ?

The word means "the beginning," or head of the sentence. It is always put in the nominative case on account of the absence of any word governing it. It is originally a substantive موصوف a described-noun, but in the instance given above عندي قلمٌ it is a صفة not a موصوف .

7. What are the conditions of الخبر .

(1) الخبر may be a singular, dual or plural noun, which should, in the ordinary way, agree with المبتدأ as in:

المجتهدُ ناجحٌ : المجتهدان ناجحانِ : المجتهدون ناجحون : المجتهداتُ ناجحاتٌ

There will, of course, be sentences of a slightly different meaning, as in "The age (consists of only) two days" الدهرُ يومان

(2) الخبر may be جملة a sentence:

The king prays (is praying) الملك يصلي

The result of laziness is remorse الكسلُ آخرُهُ ندمٌ

(3) الخبر may be a phrase, as:

Knowledge is (contained) in breasts العلمُ في الصدور

8. When الخبر is a sentence, what special condition must be invariably observed?

It must contain a pronoun to link it to the subject; this link is called رابط : in the sentence الغضبُ آخرُهُ ندمٌ the رابط is the pronoun هُ

9. Must الخبر be single?

No: it may consist of several attributes, etc; as
هو الرحمنُ الرحيمُ : هو الغفورُ الودودُ ذُو العرشِ المجيدِ

10. Must المبتدأ always precede الخبر

Not invariably; but the subject *must* precede in the following cases :—

(*a*) If there is any ambiguity, as when both are definite, اخي صديقي

(*b*) If it is one of the "commencing" words, i. e. those which naturally commence a sentence (interrogatives, or nouns of condition), as مَنْ في الدار

(*c*) If الخبر is a verb as زيد قام (for if the reverse order be observed, the sentence obviously becomes جملة فعلية verbal sentence قام زيد of which زيد is the agent الفاعل

(*c*) If الخبر is restricted by إنَّما as إنما المسيحُ . . . رسولُ اللهِ

11. When may the Predicate precede its subject ?

The Predicate *must* precede its subject in these cases :

(*d*) When it (الخبر) is one of the "commencing" words, (interrogatives, etc.) as اين الطريق : كيف انت : اين اخوك

(*b*) When it is a prepositional phrase, as عندي مالٌ : للأمةِ ملكٌ
لكل جواد كبوةٌ ولكل انسان هفوةٌ

Every steed makes a stumble and every man a mistake

(*c*) When المبتدأ contains a pronoun referring to something in الخبر as في الدار صاحبها for it is evident that if we said صاحبها في الدار the hearer would not understand : صاحب of what ?

12. May either the subject or the predicate be *omitted ?*

I. المبتدأ must be suppressed in the following cases.

(*c*) *Verbs* which turn both nouns into Direct Objects. (Lesson 167).

4. The verbs of (*a*) are of two kinds, what are they ?

(1) كان واخواتها Kâna, and sisters.

(2) افعال المقاربة to be dealt with in Lesson 164.

5. Name the verbs which are اخوات كان

أَصْبَحَ he was, or acted, in the morning (modern meaning, he became).

اضحى he was, or acted, at noontide (he became).

ظَلَّ ,, ,, in the shady time (he remained)

أَمْسَى ,, ,, in the evening (he became).

بَاتَ ,, ,, at night (he stayed the night).

ما زال he ceased not.

ما بَرِحَ he left not off.

ما انفكَّ he desisted not from.

مافتِئَ he relinquished not.

ما دام whilst he remained.

صَارَ he became.

لَيْسَ he is not.

6. Are not these verbs called الافعال الناقصة Defective Verbs ?

كان and its sisters are called ناقصة in the sense that with them and their nominative *alone* a complete sentence cannot, usually, be made.

7. Can they *ever* be used as افعال تامة

Yes ; here are examples ما دامت السموات والارض as long as the heaven and the earth remained, *i.e.* existed. كان مَطَرٌ *There*

was rain. إن كان مدحٌ If there be any praise. كان ما كان what was to be was.

8. Do the other tenses of these verbs act upon the nouns in the same way as the past tense? Certainly:
يكونُ زيدٌ مسافراً . يصير المجتهدُ ناجحاً . كُنْ مرتاحاً . كن مطمئناً
كُنْ ابنَ مَن شئت واكتسبْ أدَباً Be whose son thou wilt, but get politeness.

9. What is there special about ليس

(1) ليس has none but past tense (though its *meaning* is NOT past at all!).

(2) The predicate of ليس is very often changed from Accusative to oblique by the use of ب as in:

Am I not your Lord? أَلَسْتُ بِربّكم

Does God not suffice his servant? أَلَيْسَ الله بكافٍ عبدَهُ

10. Are دام and زال etc. always accompanied by ما ?

دام (of this group) is always preceded by ما (= as long as).

زال and برح etc. preceded by the negative of preterite or imperfect لا يبرحُ من ذهنك . لا يزالُ

11. What is meant by المشبَّهات بِلَيْسَ

المشبهات بليس are four parts: which occasionally perform the work done by ليس itself; these are إن ولا وما ولات as, ليس هذا بشراً meaning ما هذا بشراً

Lesson 164.

﴿ VERBS OF APPROXIMATION افعال المقاربة ﴾

(OR, IMMINENCE)

1. What three classes of verbs are collected together under this title?

 I: افعال المقاربة express *approximation* (or near approach) to the action, i.e. it is "about to happen";

 II: افعال الرجاء express *hope* of its taking place:

 III: افعال الشروع express an *actual* beginning.

2. Then why are they all called افعال المقاربة

 When two or more things are classified together the name of the one is transferred to both[1], this usage is called التغليب a sort of "government by the majority"—the verbs of the first class are not more numerous than the third, but more used.

3. Mention some of the *chief* verbs of these classes.

 Class I. المقاربة — كاد واوشك

His breathing was about to cease	كادت أنفاسهُ ان تنقطع
The woman was about to die	اوشكت المرأةُ ان تموت

 Class II. الرجاء May it be! عسى

May God heal him!	عسى الله ان يشفيه

 Class III. الشروع — شرع وجعل واخذ وابتدأ

Noah began to build an ark	شرع نوحٌ يبني فلكاً
The poet began to chant	اخذ الشاعرُ يُنشدُ
Moses began to address the people	انشأ موسى يخاطب الشعب

---

[1] c.f. القمران for الشمس and القمر

كان المجتهد ناجحاً	لا يزال المجتهدُ ناجحاً
إِنَّ المجتهدَ ناجحٌ	لَعَلَّ المجتهدَ ناجحٌ

2. Mention المشبّهات بالافعال

إِنَّ وأَنَّ truly, or verily; كَأَنَّ as though;

لٰكِنَّ but, yet; لَعَلَّ if haply, perchance, may it be;

لَيْتَ would that, O that...!; لا no *(adj.)*

3. What is the action of these particles?

They act upon the original مبتدأ وخبر sentence, making the first noun منصوب (it is then called اسم إِنَّ the noun or subject of *inna*) and the second مرفوع which is called خبر إِنَّ

4. Give other examples.

ظننتُ أَنَّ عليًّا مقيمٌ . قال إِنّي عبدُ الله . كأنَّك أسدٌ
الصبرُ جميلٌ لكنَّهُ مرٌّ في حينه . لعلَّ العدوَ مقبلٌ
ليتَ الشبابَ يعود يوماً . لا شيءَ افضلُ من الدين:

5. How do you distinguish أَنَّ from إِنَّ (first 2 examples)?

That is a technical point upon which long detailed instructions are usually given. The chief points are:

I. إِنَّ *is used:*

(a) After the word قال or its derivatives:

The accused says he is innocent يقول المتهم إِنه بريء

(b) When the meaning is, "Verily", truly, or certainly.

i.e. (i) at commencement of a sentence, as إِنَّا فاعلون ذلك

إِنَّا فتحنا لك (It will be observed that إِنَّنَا is shortened to إِنَّا)

(ii) to introduce a subordinate clause (vide الحال)

I asked him, being convinced of his generosity سألته وإني متيقن بكرمه

(iii) By God, he is my brother! والله إِنّه اخي

II. أَنَّ *is used :*

When it (with its nouns) can be replaced by a maṣdar.

يسرني أَنَّك مجتهدٌ — يسرني اجتهادُك

عُلِم أَنَّ زيداً قائمٌ — عُلم قيامُ زيدٍ

اكرمناها لِأَنَّها مستحقة — اكرمناها لاستحقاقها

III. Either أَنَّ *or* إِنَّ *is allowable:*

(a) After ف as the answer to a condition (فاء الجواب) Ex :

من يجتهد فإِنَّه يتقدم

(b) After إِذَا (*not* إِذًا !) ظننتُ زيداً غائباً إِذَا إِنَّه مقبلٌ

I thought Zeid absent, behold he was approaching.

6. قد تُخَفَّفُ أخواتُ إِنَّ what does this mean ?

It means that these particles *may be* lightened of their nûn-shadda and written thus : إِنْ أَنْ كأَنْ لكنْ But the important point is that in that case they *do NOT govern* the noun, which will therefore retain the case it had in the original noun sentence. Thus the original مبتدأ وخبر of ابوه جاهلٌ becomes محمدٌ عالمٌ لكنَّ اباه جاهلٌ but with the نْ *nûn mukhaffafa* it reads محمدٌ عالمٌ لكنْ ابوهُ جاهلٌ

7. Suppose ما is affixed to the particle, is there then any governing action ?

The action of the particle is suspended if ما be suffixed.

كأَنَّما يساقون الى الموت : إِنَّما المسيحُ رسولُ الله : إِنَّما انا بشرٌ مثلكم

N.B, انما is restrictive as well as suspensive.

﴿ لا النافية للجنس ﴾

8. What is the word لا which was given as the last of اخوات إِنَّ

This لا is called لا النافية للجنس the *la* which negates the whole genus, *i.e.* the absolute negative. It makes its ism منصوب and its khabar مرفوع but it has more drastic action than this, for its اسم is not only accusative but singular and indeclinable (مبنيّ) thus لا إِلهَ إِلاَّ اللهُ means لا الهَ موجودٌ No deity whatever is existent.

9. Why is it impossible to say لا رجلَ في البيت بل رجلانِ

Because لا negates the whole genus "man"; لا رجلَ في البيت tacitly means, "no man at all is in the house."

Other examples : لا سيفَ أَقطعُ من الحق there is no sword sharper than Truth : لا كافرَ يدخل الجنة : لاسميرَ أَفضلُ من الكتاب

10. Suppose the noun of لا is not indefinite, or is separated from لا?

Then, in either case لا has to be repeated, and its special action is suspended لا . . . ولا

لا في المنزل رجلٌ ولا آمرأةٌ : لا في المنزل عليٌّ ولا زيدٌ

لا في الدرس صعوبةٌ ولا تطويلٌ Neither Aly nor Zaid is in the house. The lesson is neither difficult nor long.

11. May the خبر of لا be omitted ?

Yes, we often omit عليك from the sentence لا بأْسَ عليك and write it لا بأْسَ. Compare لا غير "no more," or "only," usually written on cheques.

3. Examples of their governing action.

Original الفجرُ طالعٌ from this comes وجدتُ الفجرَ طالعاً

Orig: المخبر صادق „ „ ظننتُ المخبرَ صادقاً

Orig: الناس غافلون „ „ أرى الناسَ غافلين

N. B. If one of these verbs is used in a sense different from the usual one, it *may* only need one object. Thus with رأى he held, was convinced (doctrinally).

Abu Hanifa *held* it to رأى ابو حنيفة جواز الوضوء بماء الورد be allowable to make ablution with rose-water.

4. Give examples of افعال التحول (التحويل) verbs of change.

We made the clay into pottery صيّرنا الطين خذفاً

He used the staff as a crutch اتخذ العصا عكازاً

5. What of the verbs اعطى وسأل ومدح ومنع وكسا وألبس

These are said to be verbs "requiring two objects which were *NOT* originally مبتدأ وخبر (We should say, in English, one was a direct, and one an indirect object).

I gave (to) the winner a prize. اعطيتُ الفائزَ جائزةً

The sultan presented the sheikh with an [official] robe. ألبس السلطانُ الشيخَ حلةً

6. **Three-object verbs.** As a supplement to this section we will mention some verbs taking *three* objects.

These are أعْلَمَ وأرَى وأنبأ ونبّأ وأخبر وخبّر وحدّث

Examples : أرينا محمداً زيداً منطلقاً

We showed Mohammed [that] Zaid was going away.

God will show them their actions [to be] objects of remorse to them. يريهم اللهُ أعمالهم حسراتٍ عليهم

I was informed that my friend [was] انبئتُ صديقى غائباً absent. (Note that this may be written انبئتُ أنَّ صديقي غائبٌ for أن and its اسم may take the place of one object).

N.B. See Lesson 169 : 4 نائب الفاعل for the "retained object" of a verb now in the passive.

Lesson 168.

﴿الفاعل THE AGENT . المرفوعات﴾

1. We now resume المرفوعات the "Nominatives."

It will be remembered that the first class was المبتدأ والخبر The second is الفاعل What is denoted by الفاعل

الفاعل The Agent, is a noun preceded by an active verb, or the like, and denotes the doer of the action, as جاء الحقُّ : حضر الامير

2. What is meant by the phrase "or the like"?

In certain cases a Noun of Agent اسم الفاعل (Active Participle) or assimilated adjective, or even a maṣdar may precede الفاعل, as in the following :—

زيدٌ منطلقٌ غلامه — ينطلق غلامُ زيدٍ

زيدٌ حَسَنٌ وجهه — حَسُنَ وجهُ زيدٍ

اعجبني ضربُ زيدٍ عمراً — اعجبني ان ضرب زيدٌ عمراً

N.B. These are tricky sentences and favourite "problems" leave them and pass on.

3. Summarise (and learn) the six rules of الفاعل and its verb.

(*a*) الفاعل The Agent may be either an expressed noun, or it may be a personal pronoun (as in ضَرِبْتُ), and in either case may be masc. or fem., and sing,, dual or plural.

(*b*) If the Agent is feminine, the verb normally takes the feminine ت as سافرت مريم and تسافر مريم

(*c*) If the Agent is separated from its verb, by one word or more, the verb may or may not take the fem. sign.

(*d*) If it is only a *metaphorical* feminine, either is allowed, as طلع الشمس or طلعت الشمس

(*e*) If the Agent is a "broken plural" either is allowed, as حضر الرجالُ or حضرت الرجالُ

(*f*) If the Agent is dual or plural *the verb must be singular* ; as قامت المرأتان : اقتتلت طائفتان : فاز الثابتون

N,B. 1. Distinguish from Hebrew usage in this case.

N.B. 2. Distinguish from that "nounal sentence" مبتدأ وخبر in which الخبر is a verb الثابتون فازوا But, in this latter case, الثابتون is not called a فاعل at all but a مبتدأ whose خبر is a verb; in other words the sentence is a *noun sentence,* whereas فاز الثابتون is a *verbal sentence.* Many young students fail to get this cleared up.

4. What is the rule about the position of الفاعل with regard to its مفعول (Accusative) ؟

(*a*) The Agent precedes its object, as مزّق التلميذُ كتابَهُ

(ii) نائب الفاعل *may* (occasionally) be a maṣdar, as كُتبت كتابةٌ جميلةٌ سُهرت الليلةُ : or an adverb, as صِيمَ رمضانُ : سِيرَ سَيْرٌ حسنٌ or a prepositional phrase, as نُظِرَ في الامرِ : مُرَّ بزيدٍ the matter was seen to ; Zaid was passed by.

(iii) If there was (originally) more than one object, the *first* of such objects becomes the deputy-agent; then what becomes of the others? In Arabic, we say بقي غيره على حاله The rest remain as they were. But English grammarians call the second "retained object."

اعطينا السائلَ درهماً — أُعطِيَ السائلُ درهماً
اعطيتُ المرأةَ صدقةً — أُعطيت المرأةُ صدقةً
وجدنا الخبرَ صحيحاً — وُجِدَ الخبرُ صحيحاً
أَخبر الخادمُ الناسَ الاميرَ قادماً — أُخْبِرَ الناسُ الاميرَ قادماً

5. N.B. A sentence composed of verb and agent, or of verb and deputy agent, is called جملة فعلية

Lesson 170.

﴿ ACCUSATIVES المنصوبات ﴾

1. Give a list of the Accusatives in the order in which we propose to treat them.

The Direct Object	المفعول به
Absolute (or Cognate) Accusative	المفعول المطلق
Accusative of Cause or Reason	المفعول لاجله (له)
Accusative of Time or Place	المفعول فيه
Accusative of Association	المفعول معه

Accusative of "Exception"	المستثنى
Accusative of "State"	الحال
Accusative of "Specification"	التمييز
Vocative, etc.	المنادى (والاستغاثة الخ)
Specialisation	الاختصاص

2. Are there any others ?

There are two already studied : اسم إنّ and خبر كان and words in apposition to accusatives (sequents). See Lessons 185-8 on التوابع All the above are nouns but we must not omit the *verb* governed by subjunctive particles النواصب for *it also* is said to be منصوب

3. Define المفعول به the Objective.

المفعول به is a noun denoting the person (or thing) upon which the action has fallen (the verb being in the active voice) as ضَرَبَنِي : ضرب احمدُ البابَ In regard to نائب الفاعل denoting the same thing ضُرِبَ البابُ the verb is changed from active to passive ; but in the case of المفعول به the verb remains active قَرَأَ التلميذُ الكتابَ

4. Is المفعول به always an expressed noun ?

It may be a اسم ظاهر as in قَرَأَ الكتابَ or an attached pronoun, as يُرشِدُهُ or a disjunctive pronoun, as ايّاهُ اعني : لم يُرسل إلا إياي He sent none but me : I mean him himself, or, I refer to that very thing.

5. If the verb takes two objects, and both are attached pronouns, the usual procedure is to detach one and make it disjunctive, thus اعطيتك إياه

6. Should the object precede or follow the agent ?

(*a*) The object may often either precede or follow, as,
بنى ابرهيمُ البيتَ or بنى البيتَ ابرهيمُ

(*b*) If one of the two is an attached pronoun it must precede the other, as فهمنا الكتابَ

(*c*) If one of them is restricted by إنما it must precede, as,
انما اخذ الكتابَ الاميرُ

(*d*) The agent must precede the object in any case of ambiguity as اكرم اخي فتاك Since we cannot tell which is agent from the *form* of the word, we must tell by the *order*.

(*e*) The object must come first if the agent has a pronoun referring to it, as دَخَلَ البيتَ صاحبُهُ

7. May an object precede its verb?

Yes ; an object may precede even its verb ; but an agent or deputy - agent cannot do so — Why ?

Because in the latter case they would not be verb & agent at all but مبتدأ وخبر and the sentence would be turned into جملة اسمية

Lesson 171.

{ ABSOLUTE ACCUSATIVE المفعول المطلق }

1. What is المفعول المطلق

It is a maṣdar written after a verb from a cognate root, to strengthen it (it may also be used to express kind, or number)
Exs : يدرس الطالبُ درساً شديداً : ضربته ضرباً

(*a*) The first kind is called (strengthening مؤكِد) as in :
كلَّم الله موسي تكليماً

هربتُ خوفاً I fled *for fear.* ضربت ابني تأديباً له I chastised my son for correction (training).

2. What are the conditions of المفعول لاجله being accusative ?

It must be placed in the accusative and be indefinite, when the following two conditions are fulfilled, (i) a مصدر قلبي not of the same verb, (ii) agreeing with the verb as to agent and time of action, as زرته حباً (the visitor being the one who loved).

3. But what is meant by a مصدر قلبي

It means "a maşdar of **emotion**," such as love, fear and other motives which determine men's action.

4. Why should it be a maşdar "not of the same verb" ?

Because, if it were from the same verb, it would be called مفعول مطلق as زرته زيارةً

5. But, if the conditions of question 2 are not fulfilled ?

In cases in which المفعول له cannot be accusative, it is placed in the genitive. Thus, since you cannot say جئتُ البئر ماءً "I came to the well for water," ماء not agreeing with جئت as to time and *agent, i.e.* ماء being an exterior object, — it is put in the genitive thus جئتُ البئرَ للماءِ I came to the well to [get] water. سافر لِلعلم He travelled to get knowledge جلس للكتابةِ he sat down to write. ذهب للمال he went to make wealth.

6. What is the rule as to its being indefinite ?

(*a*) When quite indefinite, *i.e.* without either ال or construct case, it is placed in the accusative, as اعطيناه احساناً به we gave to him out-of-charity. زُينت المدينة إكراماً للقادم the city was decorared in-honour of the visitors

(*b*) If defined by ال without construction, the genitive is said to be "more usual" (*i. e.* preferred) as هربتُ لِلخوفِ and ذاب من الشوق The accusative is seldom used, one solitary instance is reproduced by most of the books !

(*c*) In the construct state, either accusative or genitive may be used, as هربتُ لخوفِ القتلِ or هربتُ خوفَ القتلِ
تصدقتُ ابتغاء مرضاةِ الله (لابتغاء مرضاة الله) I gave alms from desire to please God.

Lesson 173.

ACCUSATIVE OF TIME & PLACE المفعول فيه

1. What is المفعول فيه

It is a noun used to denote the time or place in which the action was performed, as صلّيتُ لَيْلاً I prayed at night مشيتُ ميلاً I walked a mile.

N. B. This مفعول may also be called ظرف Adverb, لَيْلاً being a ظرف زمان while ميلاً is called ظرف مكان

2. الظرف may be either مختص or مبهم What is meant by these terms?

المختص means "specified," as جئتُ البارحة I came yesterday; whereas مبهم means "vague," as سافرت مدةً I travelled for a period.

المختص of *place* is a defined area, as المسجد in صليتُ في المسجدِ whereas المبهم consists of the six directions:

فوق وتحت ويمين وشمال وامام وخلف

3. What is the rule as to الظرف being accusative or genitive ?

(*a*) All adverbs of *time* can be accusative;

(*b*) Of the adverbs of *place* only المبهمات the "vague" ones can be accusative, as تطلعتُ شرقاً وغرباً وجنوباً

(*c*) The مختص adverb of place must be put inthe genitive, as جلستُ في الدارِ : صليتُ في المسجدِ

(*d*) Quantities المقادير are placed in accusative, as . سرت ميلاً

4. What may take the place of الظرف

(*a*) المصدر as استيقظتُ طلوعَ الفجرِ meaning عندَ طلوعِ الفجرِ

(*b*) اسم الاشارة as ذهبتُ هناكَ and صمنا ذلكَ الشهرَ

(*c*) الصفة as انتظرت طويلاً meaning زمناً طويلاً

(*d*) العدد as سافرتُ اربعةَ ايامٍ

5. Is الظرف declinable or indeclinable, *i.e.* متصرف or غير متصرف

Some are متصرف these are those that can be used as adverbs or non-adverbs, *e.g.* يوم you may say

حضرنا يومَ الجمعةِ : اليومُ يومُ الجمعة : حضرنا اليومَ

Others are غير متصرف indeclinable, being only used as adverbs or the like (*i.e.* with من) as عندُ : بعدُ : قبلُ : تحتُ : فوقُ : قط as ما فعلته قطّ ; also بَيْنَمَا as بينما انا جالسٌ while I was sitting.

N.B. Note the use of the accusative, and of the genitive after مِنْ

طلع فوقَ الجبلِ : نزل من فوقِ الجبلِ
نزل تحتَ الارضِ : قام من تحتِ الارضِ
الموتى عندَ اللهِ : هذا من عندِ اللهِ

6. Revise vocabulary 26, page 68.

3. Is المفعول معه much used ?

In the poets, it is seldom found, and only one rather doubtful example occurs in the Quran فأجمعوا امركم وشركاءكم

Strange to say, it re-appears in Egyptian colloquial اروح واياك Aruḥ-waiyâk, I go with thee=*lit.* I go and thee (disjunctive pronoun).

Lesson 175.

{ EXCEPTION المستثنى }

1. المستثنى is written in some books الاستثناء the act of excepting; it is a noun mentioned after one of five or six particles (of which the most common is إلاَّ) excepting this noun from the general judgment on what has preceded, as لكل داء دواء إلا الموت To every disease there is a remedy except death. اثمرت الشجرُ إلاَّ تينةً The trees fruited except a figtree.

2. When *must* المستثنى be accusative ?

المستثنى by إلاَّ has three separate classes:

(*a*) The preceding sentence is both affirmative and complete in meaning—then المستثنى must be accusative, as in the above examples, also, مررت بالقوم إلاَّ زيداً I passed by the people, all but Zaid.

(*b*) The preceding sentence is negative and complete in meaning,—then المستثنى may be put in the accusative, or be made a بَدَل Appositive (see Lesson 188) and take the case of the preceding word, as لا تظهر الكواكبُ نهاراً إلاالنيرَينِ (اوالنيّرانِ)

ما جاء احدٌ إلا زيداً (او زيدٌ)

(d) The preceding sentence is incomplete—then المستثنى is declined according to what is required by the preceding clause, whether nominative, accusative or genitive (as though إلا were not present!).

لا يقعُ في السوء إلا فاعلُهُ	ما جاء إلاّ زيدٌ
ما على الرسولِ إلاالبلاغُ	ما رأيتُ إلا زيداً
لم يصادف المشروعُ إلا خيبةً	ما مررتُ إلا بزيدٍ

3. What particles other than إلا are there?

Two classes—(1) غير وسوى : (2) خلا وعدا وحاشا

(1) Either غير or سوى may be put into construction with المستثنى Since both are nouns, either one takes that case that would have been taken by المستثنى after إلا as

لا يقع في السوء غيرُ فاعلِهِ : لـكل داء دواء غيرَ الموت

ما جاء غيرُ زيدٍ : ما عندي سوى درهمٍ : لا اتبع غيرَ الحقّ

What has happened here?

The special case of المستثنى has been transferred to غير (or سوى); المستثنى itself being now in the genitive governed by غير (which may be—very roughly—looked upon as an adverbial preposition. See p. 65).

(2) خلا وعدا وحاشا may be regarded as prepositions, in which case the usage is similar to that in the case of غير as قرأ القومُ عدا زيدٍ Or, as verbs, governing in the accusative, as قرأ القومُ عدا زيداً.

If preceded by ما (an "extra") the accusative is necessary:

كل شيءٍ باطلٌ ما خلا اللهَ — ينقص كل شيءٍ بالانفاق ما عدا العلمَ

Lesson 176.

{ STATE الحال }

1. الحال is a noun which denotes the *state* of the agent (or the object) at the time of the occurrence, as

The prince came riding جاء الاميرُ راكباً

Quote the information correctly انقل الاخبارَ صحيحةً

In the first example صاحب الحال (the one whose state is described) is the agent الامير but, in the second example, the object الاخبار

2. Is الحال definite or indefinite, primitive or derived?

It is usually an indefinite derived noun (*i.e.* adjective) as in the above examples. Occasionally it is defined by annexation to a pronoun (construct state) as اذهبْ وحدَكَ go by yourself. آمنتُ باللهِ وحدَهُ I believe in God alone.

3. It may be a primitive noun in certain special cases :—

(*a*) when denoting reciprocity كلمته فماً لفمٍ : بعته يداً بيدٍ

(*b*) „ price اشتريت الخبز رغيفاً بغرشٍ : بعته ذراعاً بدرهمٍ

(*c*) „ „ arrangement كلموهم فرداً فرداً : تعلمته باباً باباً

(*d*) „ „ metaphor قاوم العباس الاعداء اسداً (اي كاسدٍ)

(*e*) when qualified by a descriptive adj : إنّا انزلناه قرآناً عربياً

4. Does الحال occur as a sentence?

Yes, often; and this use of it is very good idiomatic Arabic.

That preceding noun or phrase is called المميَّز For example طاب محمد Mohammed was happy, may have more than one inference, but the word نفساً in-respect-of-soul, clears the matter (c.f. 59 : 4, 5).

Mohammed was happy of-soul طاب محمد نفساً

Mohammed was happy of-origin (= lineage) طاب محمد اصلاً

2. What two kinds of تمييز are there ?

المميَّز may be (a) ملفوظ expressed, or (b) ملحوظ understood.

(*a*) Instead of ملفوظ some say مذكور This is applied to nouns of weight, measure, area, number, etc. This kind of تمييز is called تمييز الذات (substance). Examples :

I have the weight of a mithqâl in-respect-to gold (= of gold)	عندي مثقالٌ ذهباً
We bought two kailas, corn	اشترينا كيلين حنطة

كَيْلَة is a measure of capacity : distinguish from Fr. *kilo.*

They purchased a qaṣaba of land	اشتروا قَصَبَةً ارضاً
We have thirty horses	عندنا ثلاثون حصاناً
He owns twenty she-camels	له عشرون ناقة

3. The other kind is called تمييز النسبة of relation ; we gave two examples of it in Question I. Other examples :

The earth was planted with trees	غُرِست الارضُ اشجاراً
Zaid is richer than I (*lit.* Zaid is greater than I in-riches)	زيدٌ اكثر مني مالاً
We made the earth break out in-springs	فجَّرنا الارضَ عيوناً

How brave was Napoleon as-a-man ما اشجع نابليون رجلاً

I was the youngest of them (*lit.* the least of them in-age) كنتُ انا اصغرهم سناً

4. But is it not more usual to say عندي خاتمُ ذهبٍ rather than عندي خاتمٌ ذهباً

Yes ; تمييز الذات is often expressed either by placing in construction (بالإضافة) or by the use of من

اشتريتُ قصبةَ ارضٍ او قصبةً من ارضٍ

اشترينا خاتمَ ذهبٍ اوخاتمًا من ذهبٍ

Lesson 178.

SPECIFICATION OF NUMBER تمييز العدد

1. This sub-section is so important (and so tricky to inattentive students) that it takes a separate lesson. But most of it was studied in Lesson 147. Here, we show its close connection with Lesson 177 : 4, for it is a form of تمييز الذات but مِن can not be used with the numerals.

2. Sunmarise the rules as to الاضافة construction, etc.

(a) Nos. 3—10 and بضع (several) put their تمييز in genitive plural, as اربعة رجالٍ : ثماني نساءٍ : بعد بضعة اشهرٍ

(b) In the two instances of 100 and 1000 genitive *singular* is required; مائةُ الفٍ : أَلْفُ رجلٍ

(c) 11—99 place their تمييز in the accusative singular, as might have been expected from 177 : 2.

An illustrative example, given in الدروس النحوية and other

books, might well be memorised here—

اخذتُ خمسَ تفاحاتٍ ومئةَ رمانةٍ والف سفرجلةٍ واحدعشر غصناً وخمساً وعشرين ريحانةً

Or the following: اشتريت خمسةَ كتبٍ واربعين قلماً ومئةَ دفترٍ

3. The above covers from 3—1000, but where are 1 and 2?
"One" is only used as an adj. (following not preceding,—except in colloquial where we say واحد رجل a man)—and for 2 the dual is used.

4. What are the Rules as to Gender?

(*a*) 1 and 2 agree with the thing numbered. Note that this equally applies to 11 and 12, also to the units figure of 21, 22 etc, Examples: قلمٌ واحدٌ : مسطرةٌ واحدةٌ : رجلانِ اثنانِ

احدعشر قلماً . احدى عشرة مسطرة . واحدوثلاثون رجلاً . اثنا عشر سبطاً .

(*b*) 3—9 will be, in gender, عكس المعدود, *exs:* ستة ايامٍ وسبع ليالٍ واربعة عشر رجلاً وست عشرة امرأةً وخمس وعشرين ليلةً

(*c*) 10 is عكس المعدود when single (*i.e.* not compounded) but it is وفق المعدود عشرة رجالٍ : عشر نساءٍ : عشر ليالٍ when compounded, as سبعة عشر رجلاً : سبع عشرة جارية

(*d*) الفاظ العقود Multiples of 10, show *no gender* distinction

عشرون رجلاً وعشرون امرأةً ومئة رجلٍ والف جاريةٍ

5. What is the rule as to بضعة

Since بضعة means "a few, not less than three, nor more than nine," it follows the rules of the numerals 3—9.

غبتُ بضعةَ ايامٍ وبضع ليالٍ وبضعة عشر يوماً
وبضع عشرة ليلةً . وعنده بضعٌ وعشرون ناقةً

5. كَم is considered to be an addendum to the section on number: why do we say كَم نوعاً instead of كم نوعٍ when we ask the question, "How many kinds"?

(a) كَم has two uses; the first is called استفهامية interrogative, and requires its noun to be put in the accusative كم درهماً عندك How many dirhams have you?

But, — if preceded by a preposition, it has to be genitive, as بِكَمْ غرشٍ اشتريت هذا For how many piastres did you purchase this?

(b) The second use of كم is not interrogative at all, it is called خبرية (informative) and means "several, or many."

Exs: كم فرسٍ عندي I have several horses; كم غلمانٍ ملكتُ I used to possess many servants. This is common in Egyptian colloquial هوفقيراعطِله كم غرش He is poor, give him a few piastres.

How is (b) خبرية dist: from (a) استفهامية

Very easily; كم الاستفهامية puts its noun in accusative, but كم الخبرية is annexed (in construction) to its noun which is, therefore, in the genitive,

6. In القرآن is a word كَأَيِّن somewhat similar to كم.

It means "lots of," or "how many a"...

وكَأَيِّن من دابّةٍ لا تحمل رزقها Many a beast [of burden] cannot provide its own food.

Lesson 180.

{ THE VOCATIVE المنادى }

1. المنادى is a noun mentioned after a special vocative particle such as يا to attract the owner's attention as يا غلام : يا عبد الله

2. The vocative particles are : يا وأ يا وهيا وايّ وواه والهمزة

3. What is the Rule for each class of vocative ?

المنادى is of eight classes :

(1) علَم Proper name : this takes a single ḍamma (مبنيّ على الضم) as يا محمدُ : يا ابرهيمُ

(2) نكرة مقصودة Indefinite but intended (specified) : as يا استاذُ O ye lovers of justice ! يا فتيانِ : يا منصفون

(3) مضاف In construction : this takes fat-ḥa, as

يا عبدَ اللهِ . يا اخا العربِ . يا ابا القاسم

(4) نكرة غير مقصودة Indefinite and unspecified, as (the cry of a blind man) يا رجلاً خذ بيدي O some man take my hand. This is indefinite accusative.

(5) شبيه بالمضاف Semi-construction : this also is placed in indef. accusative. يا ساعياً في الخير O (any) well-doer.

(6) Voc. of the Defined by ال : if the noun has the article the word ايّ or ايّة with ها التنبيه is used, as :

يا ايّها الذين آمنوا . يا ايّتها المرأةُ . يا ايّها الكريمُ

(7) The Sacred Name may be written يا اللهُ but more usually اللّهُمَّ

(8) اب and ام have special forms. Either يا أبَتِ or يا ابتاه and يا أُمّاه or يا امَّتِ

Lesson 181.

{ CALL FOR HELP الاستغاثة }

1. One of the sub-sections of المنادى is الاستغاثة Call for help; it can be best remembered as marked by يا followed by لَ as يا لَلكرامِ O generous ones [give alms].

2, What are its three forms ?

(1) Preposition لَ to distinguish the one called upon from the one he is called to the aid of, as يا لَلْكرامِ لِلفقراءِ

(2) Sometimes ا as يا قَوْمَا

(3) Sometimes ُ only, as يا قومُ : يا كرامُ

3. What is المتعجب منه

It is a form (similar to the above) to express admiration, as يا لَلماءِ O what water ! to express admiration at its sweetness, or at its colour, etc. المتعجب منه = the one admired.

{ الندبة }

4 الندبة is lamentation, and has a special form the original particle being وا with اهْ usually affixed to the name apostrophised as وا ولَدَاهْ O poor boy ! But يا is also used, in that case

on an unwritten verb. Ex : of (1) العهدَ والذمة means راعِ العهدَ والذمة Keep covenant and guard conscience (honour). (2) الاسدَ الاسدَ means, Beware of the lion. إيّاكَ إيّاك means, اياك اياك احذر *Thee* I warn.

2. In how many ways can the warning be uttered ?

(1) By mentioning only the one warned, as اياك احذّر = إياك and احفظ رأسَك = رأسَك , or قِ رجلَك = رجلك

(2) The thing warned against, as احذر الاسدَ = الاسدَ

(3) The one cautioned and also the thing warned against, as

Beware of lies	اياك والكذبَ
Beware of innovations	اياك والمُحدَثَات

3. How is the case explained in the last two examples ?

The elementary student need not learn this. The 'official' explanation is :

اياك أحذّرُ واَحذر الكذبَ equals اياك والكذب

اياك احذّر واحذر المحدثات = اياك والمحدثات

﴿ الاختصاص ﴾

1. What is الاختصاص

It is the official explanation of the phenomenon of an accusative occurring where one might have expected a nominative in apposition, etc. Ex : نحن العربَ كرماء we might have expected نحنُ العربُ but an *implied* verb (either اقصد or اعني) acts upon العرب governing it in the accusative. The sentence then

reads نحن (اقصد العرب) كرماء We — I mean the Arabs — are generous.

2. This is called الاختصاص specialisation.

نحن (اقصد) معاشرَ الانبياء لا نورث We, I specialise (refer to) the company of prophets, have nothing to be inherited from us (= All God's prophets are poor).

3. Other examples : 1 Thess. 4 : 15 نحن الاحياء الباقينَ

نحن العربَ اسخى من بذل } We, the Arabs, are the most liberal of any who spend (*i.e.* on their guests)

(End of المنصوبات)

Lesson 183.

{ GENITIVES المخفوضات }

1. Nouns in the Genitive Case (المخفوضات or المجرورات) are of two kinds ;

   (i) Those governed by prepositions ; (preps. are called حروف الجرّ

   (ii) Those which form the complement المضاف اليه of two nouns in construction.

2. By what signs is the genitive indicated ?

   The signs العلامات are :

   (i) The usual kasra, when the noun is singular, (and when it is reg. fem. pl.), as قُلْ للمؤمناتِ : آمنوا باللهِ

   (ii) The letter ي in (a) the dual, (b) reg. masc. plural, (c) the five nouns. Exs. of these are found in this sentence :

اعطِ للوالدَيْنِ والاقربين وذي الحاجةِ Give to parents, nearer relatives, and the needy.

(iii) Fatḥa in imperfectly declined nouns, as يسكنُ في مصرَ He dwells in Egypt.

But kasra is resumed if ال is added, etc., as

تعرفتُ بالافضلِ (او بافضلِ الناسِ)

3. (حروف الجر) What are the chief prepositions?

مِن وعَن والى وعلى وفي ورُبَّ والباء والكاف واللام والواو والتاء ومذ ومنذ وحتّى Also خلا وعدا وحاشا which we dealt with in Lesson 175 : 3.

4. The most ordinary uses of the above are familiar to the student (see Lesson 149); the following may also be memorised:

Instead of him	بدلاً منه
This is from God	هذا من عند الله
Get away from me !	إليك عني
(Endorsement of cheques) [Pay] Sayid Ahmed and charge to my account	عنّي الى السيد احمد
Have they asked about me?	هل سألوا عني
Sit down at my right hand	اجلس عن يميني
One soul shall not make satisfaction for another	لا تجزي نفسٌ عن نفسٍ
For the soul of the departed	عن نفس الفقيد
[A tradition] On the authority of Abu Huraira	عن ابي هريرة
We thank God for His mercy	نشكر الله على رحمته
At the time of Abu Bekr	on على عهد ابي بكر

(ii) In الاضافة اللفظية , usually, المضاف is a derived adjective صفة as طويل القامة tall of stature, في قديم الزمان in the days of old, ضاربُ زيدٍ the one who struck Zaid. There is no implied preposition in *this* form of construction.

4. What are the rules of الاضافة الحقيقية

(i) المضاف loses its tanwîn, as في كتابِ اللهِ

(ii) It also loses the nun of masc. plural and that of dual, as أكرِم والدَيْك ومعلميك ومعلمي المدرسةِ

(iii) It must be deprived of ال (but note the distinction from Verbal Construction in this point). رحمةُ الله : علمُ الطبّ

5. What are the rules of الاضافة اللفظية

(i) and (ii) are the same as الاضافة الحقيقية but المضاف here is a derived adjective.

(iii) المضاف *may*, in *verbal* construction only, retain ال in certain cases, viz (*a*) if it is dual or reg. masc. pl. as in الساكنو مصر آمنون The dwellers in Egypt are safe ; or (*b*) if it is annexed to a noun itself already defined by ال, as الغريبُ الجنسِ the strange of race (i.e. the alien) المحب الخير the benevolent, or (*c*) if annexed to a noun itself annexed to a third which is defined by ال as, الساكنُ طريقِ الباطلِ مخذولٌ (Revise page 345).

6. N.B. Certain nouns only occur in construction. The most important of these are given on p. 68. (Vocab. 26). Revise carefully. A few others require to be in construction in meaning though not, always, in form; كلٌّ يموتُ means كلُّ احدٍ يموت or كلُّ انسانٍ يموتُ while البعض يعلمون means بعضُهُمْ يعلمون اني اعلم بعضاً may mean اعلم بعض الناس or اعلم بعضهم or اعلم بعض الشيء

﴿ المضاف لياء المتكلم ﴾

7. What is there peculiar to الاضافة لياء المتكلم the annexation to the *first* personal pronoun?

Examine the following عَصَايَ my stick; قاضيَّ my judge; احدى ابنتيَّ one of my two danghters:

He is one of my teachers	هو احد معلميَّ
These are they that love me	هؤلاء محبيَّ

From these examples and from Lesson 34 : 10-12 on p. 88 we leave the student to deduce his own rule!

هُدَايَ hudâya, my guidance, is like عَصَايَ for it is easily seen that euphony requires the avoidance of هُدَايْ which would be difficult, something like hudâî.

8. How do we parse the ordinary noun when it is annexed to ي

We say that الحركات the vowels, are مقدَّرة implied or understood, as in إِنَّ شرفي حياتي Truly my honour is my llfe.

9. What about that ending in ي as in عصايَ ?

We say that الحركات مقدَّرة لتعذر تحريك الالف the vowels are implied owing to the difficulty of vowelling the alif

10. What about القاضي and الجاني

We say الحركات مقدَّرة لاستثقال ضم الياء the vowels are implied owing to the lack of euphony (*lit.* heaviness) if ya take ḍamma.

N.B. This "implied vowel" parsing is called الاعراب التقديري

Lesson 185.

(APPOSITIVES (SEQUENTS) التوابع)

1. Is the Appositive a word "in apposition" to a preceding word?

Precisely; التابع the appositive, is declined with a similar declension to that of the noun which precedes it.

Note that the literal meaning of توابع is followers, sequentia

2. What are the four kinds of التوابع

نَعْت descriptive adjective, عَطف conjunction, توكيد corroborative, بدَل substitute. Some grammarians, however, make five by adding عطف البيان explicative appositive, which we shall find under البدل I do not agree with them.

3. Commencing with النعت of what two kinds is it?

(i) النعت الحقيقي real attribute, qualifies the noun which it follows; as in the following examples:—

الحديقةُ الكبيرةُ : دخلتُ الحديقةَ الكبيرةَ : في الحديقةِ الكبيرةِ

We were introduced to two noble men تعرّفنا برجلينِ فاضلينِ.

(ii) النعت السببي "causal" attribute, denotes a quality in something *having connection with* the noun which it follows (observe that it does not qualify the preceding noun *itself)*.

Exs هذا رجلٌ غريبٌ امرُهُ This is a man whose affair is strange.

هذان الصبيانِ الجميلةُ والدتُهما — These two boys whose mother was handsome.

I entered the garden whose form is beautiful — دخلتُ الحديقةَ الحسنَ شكلُها

We saw the youth whose face is comely — رأينا الفتى الصبوحَ وجهُهُ

These two boys whose faults are many } هذان الصبيان الكثيرةُ عيوبُهما

Remember, in this connection, that ال has the status and practically the meaning of a relative pronoun

7. Other examples of النعت السببي

This man whose girl is honourable جاء الرجل الفاضلةُ ابنتُهُ

I passed a man whose ancestors were honourable

مررتُ برجلٍ كريمٍ آباؤُهُ (اوكرامٍ آباؤُهُ)

8. N. B. Remember that a نعت is also a صفة attribute.

Lesson 186.

{ CONJUNCTION العطف }

1. What is the difference between العطف which we treat here, and the so-called عطف البيان

This عطف is often called عطف النسق the connexion of sequence and is well-known to us, in English, as the Conjunction, whereas عطف البيان will be treated under the heading of البدل

There is very little in common between the two.

The Arabic definition of عطف النسق is that العطف is a تابع between which and the noun it follows is a "conjunctive particle," or conjunction.

Note that some of these are disjunctive, others copulative.

2. Name the conjunctions.

II Disjunctive.		I Copulative.	
or	او : أم	and (in general)	وَ
either (one of two)	إِمَّا	and then (order)	فَ
but	لٰكِن	then (after interval)	ثُمَّ
but rather	بَل	even, until (limit)	حتّى
not	لا		

3. Examples, for careful study, to show the *use* of the above particles.

Success [comes] from knowledge and manners	النجاح بالعلمِ والادبِ
Zaid and Mohammed arose	قام زيدٌ ومحمدٌ
He insulted me and I struck him	شتمني فضربتهُ
Zaid arose, then Mohammed	قام زيدٌ ثم محمدٌ
The savants (doctors of law) entered and then the princes.	دخل العلماء ثم الامراء
All men die, even prophets	يموت جميع الناس حتى الانبياء
We stayed a day or so	لبثنا يوماً او بعض يومٍ
Did you, or your fathers, raise the heavens	أنتم رفعتم السموات ام آباؤُكم
This or that ? (This, or rather that)	هذا ام ذاك
Either this one or that one	إِمَّا هذا وإِمَّا ذلك
Khalid did not come but his brother is here	لم يحضر خالدٌ لكنْ اخوه حاضر
Fear not thy enemy but rather thy brother	لا تخف عدوَّك بل اخاك
Take the bow, not the sword	خذ القوسَ لا السيف

4. Mention the chief rules of the use of conjunction ;

(1) Noun should be coupled to noun, verb to verb, sentence to sentence. Exs :

God's is the Kingdom of heaven and earth

لله ملكُ السمواتِ والارضِ

If ye believe and fear [God] He will give you your rewards. وإنْ تؤمنوا وتتقوا يؤتِكم اجوركم

(2) To make conjunction with an implied pronoun ضمير مستتر or with the attached pronoun, as تِ etc. the suitable detached pronoun must first be added, as

تعالَ انت وابوك : جئتُ انا وزيدٌ

We and our company left خرجنا نحن وجماعتنا

(3) To couple a pronoun with one governed by a preposition, repeat the preposition, as :

This is between me and thee هذا بيني وبينك

For me and thee لاجلي ولاجلك

(4) In the case of "neither ... nor," the second لا requires و as, Neither this nor that لا هذا ولا ذلك

Lesson 187.

{ CORROBORATION التوكيد }

1. What is التوكيد and what are its two classes ?

التوكيد is a تابع which confirms or corroborates the preceding word. It is of two kinds, توكيد لفظي verbal corroboration, and توكيد معنوي corroboration of meaning.

Lesson 188.

{ SUBSTITUTION البَدَل }

1. البَدَل is a تابع which is substituted for the preceding noun, which was not intended by itself, being mentioned only to prepare the way for البدل .

2. البَدَل is of four kinds.

(1) بدل مطابق Identical substitution, this is otherwise called بدل الكل من الكل substitution of the whole for the whole. Ex:

اهدنا الصراطَ المستقيمَ صراطَ الذين انعمتَ عليهم

The straight path, the path of those whom thou hast favoured.

Omar, thy brother, came to me جاءني عمرُ اخوك

(2) بدل البعض من الكل substitution of part for the whole, as

I ate the loaf, a third of it اكلتُ الرغيفَ ثُلثَهُ

The moon was eclipsed, a part of it خُسِفَ القمرُ جزؤهُ

(3) بدل الاشتمال comprehensive substitution, *i.e.* of something inherently connected with the preceding word, as

Zaid, *i.e.* his name, filled me with admiration اعجبني زيدٌ اسمهُ

They will ask thee about the sacred month, *i.e.* about fighting in it. يسألونك عن الشهر الحرام قتالٍ فيه

(4) بدل مباين differing substitution, which is otherwise called بدل الغلط والنسيان the substitution for error or forgetfulness, in which the substituted word merely corrects a slip, as:

Give the beggar three, four اعطِ السائلَ ثلاثةً اربعةً

I shall be away two or 3 minutes سأغيب دقيقتين ثلاثَ

I mounted the horse, or rather the camel ركبتُ الفرسَ الناقةَ

3. What is the condition which must be observed in (2) and (3) بدل البعض and بدل الاشتمال ؟

The بدل must be in construction with the *pronoun* corresponding to the preceding noun : كُسفت الشمسُ جزؤُها The sun, part of it, was eclipsed.

﴿ عطف البيان ﴾

4. N.B. Most reliable grammarians hold that عطف البيان the explicative appositive is merely a form of البدل المطابق which we have dealt with above, while others hold that it is تابع خامس a fifth class of appositive.

The point to note is that here التابع is *better-known* than المتبوع

5. عطف البيان may consist of:

(1) A title after a name, as عليٌّ زين العابدين Aly, ornament of worshippers, *i. e.* the model worshipper.

(2) A described name after the descriptive (or nickname) as الخليل ابرهيم : الكليم موسى (= موسى الكليم) Ibrahim (friend of God).

(3) Noun after demonstr. adj. as هذاالكتاب this book(Al-Quran)

Note that *demonstr. adjs.* are *in apposition* to their nouns.

Exercise 188. Read aloud and translate as usual.

(End of التوابع)

Lesson 189.

﴿IMPERFECTLY DECLINED NOUNS ما لا ينصرف﴾

1. We have already shewn (in Lesson 155) that the noun is divided into مبنيّ totally indeclinable, and معرب declinable, but المعرب is sub-divided into منصرف fully declined, and غير منصرف imperfectly declined. In this lesson (189) we study the *sign* of full declension التنوين and in 190 the *obstacles* to full declension موانع الصرف

2. What is the mistake often made by students here?
They think that ممنوع من الصرف (or غير منصرف) means "devoid of *all* declension." Such is not the case, for since الصرف is *Complete* declension, غير منصرف or ممنوع من الصرف means "*imperfectly* declined";— مصرُ Egypt. In Egypt في مصرَ

3. Is there any special connection between a noun being "imperfectly declined" and its ability or inability to take tanwîn?
There is *vital* connection between the two, for the capacity of the noun to receive tanwîn,—when not defined by ال or by construction—is the sure indication of its full declension. In fact, some native grammarians discuss the division into full and imperfect declension under the heading of المنوَّن وغير المنوَّن Nunated and Non-nunated. By غير منون they mean ممنوع من الصرف

4. The explanation of التنوين in 6:6 (p. 16) was sufficient for that stage, but what is the official definition?

(4) تنوين التنكير is not important to us here.

It is used to distinguish *the* author Sibawaihi from some other Sibawaihi * مررتُ بسيبويهِ وسيبويهٍ آخر

* (Sibawaihi, one of the earliest Arabic grammarians, was of Persian origi
So was Firûzabâdi, the early lexicographer).

Lesson 190.

1. What is the other name given to الاسم المعرب

الاسم المتمكن declined noun, and the tanwin is said to يمكّن الاسم i.e. causes it to become declinable.

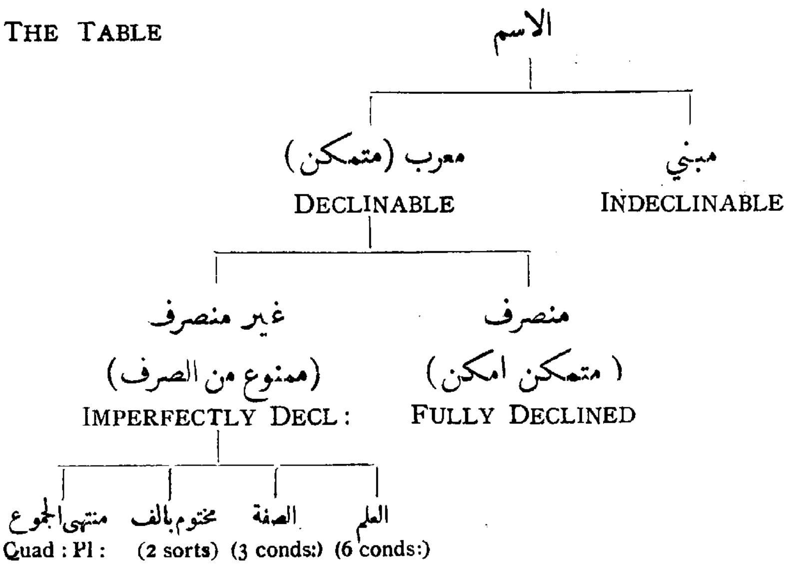
Hence that kind of tanwîn is called تنوين التمكن

2. What is the meaning of متمكن أمْكن ?

Since متمكن means declinable, متمكن أمكن means more declinable ; it is applied to the fully declined noun as a synonym for منصرف

From 189 : 3 we learned that such a noun —when indefinite— receives tanwîn.

3. THE TABLE



4. After copying the important table at foot of page 422, learn the following details of الاسماء الممنوعة من الصرف There are four classes but these have sub-divisions or conditions.

1. العَلَم **Proper Noun** when it is :

(*a*) مؤنّث fem : by form, or meaning, or both, as فاطمة وزينب وخديجة But note that a *triliteral* Arabic name with a *silent* middle letter (*i.e.* bearing sukûn) is allowed tanwîn, as Hind, a girl's name : رأيتُ هِنْداً : مررتُ بهندٍ

(*b*) اعجميّ *foreign* name (*i.e.* a proper name in its original language) as ابرٰهيم واسحٰق و يعقوب

N.B. A triliteral proper name with quiescent middle letter must be nunated, as لُوط and نُوح : رأيت نوحاً ومررتُ بنوحٍ

(*c*) مركّب مزجيّ *mixed* compound, of which the second part only can be declined at all, as بعلبكّ and بُختنصّر I passed by Hadramaut (S. Arabia) مررتُ بحضرموتَ

(*d*) Having a زيادة (extra) of ان (*i.e.* these two letters are additional to the original radicals, as عثمان and سليمان

(*e*) On a measure of a verb, as أحمد and يزيد and تَدْمر (These are *said* to be ممنوعة من الصرف because they resemble the parts of المضارع tense! Yazîd was a Khalîfa at Damascus; Tadmor, or Palmyra, is now a ruin in the North Syrian desert).

(f) Changed from another form (so they say); عُمَر is asserted to be a variation of عَامِر. Other examples are قُزَح (the rainbow is called (قوس قُزَح) زُحَل Saturn, etc.

To sum up, the grammarians say that العَلَمية (fact of being a proper name), plus *one* of these conditions, prevents tanwîn

II. الصفة **Attribute** (descr. adj.), where it is :—

(a) على وزن فَعْلَانُ Carefully note that it is *not* on the form فعلانٌ which is nunated and the fem. of which is فَعْلَانَةٌ but on فعلانُ the fem. of which is فعلَى as سَكْرَانُ م سَكْرَى ; غضبانُ م غَضْبَى drunken ; عَطْشَانُ م عَطْشَى thirsty.

(b) على وزن أَفْعَلُ. This is the أفعل of superiority (Lesson 59) or of colour etc. (L: 58). Exs. مررتُ ببيتٍ أحمرَ : مررتُ بأفضلَ.

(*c*) Changed from a previous form, as مَثْنَى وَثُلَاثَ ورُبَاعَ وخماس These words mean. respectively, 2, 3, 4 or 5 at a time, as ذهبوا خُماس or جاء القوم رُباع اي اربعة اربعة

III. المختوم بالف التأنيث **Ending in the added alif**, which marks the *feminine.* Note that this alif most not be original but *additional;* it does not *always* mark the fem. under (a) but it is always additional. It has two forms :—

(a) آء as in اشيآء كرمآء انبيآء بيضآء حسنآء

(b) ى as in ذكرى : حبلى : صغرى N.B. these, in ى are not diptotes.

IV. صيغة منتهى الجموع **Quadrisyllabic Plural** as دَرَاهِمُ : عجائبُ : سلَاطِينُ Important note : If this form gets a ة for some plurals it is said to be upon فَعَالِلَةٌ which is fully inflected (Revise L: 138).

5. N.B. Having learned these twelve classes of nouns forbidden complete inflexion, the student should now carefully re-study Lessons 52 : 6—10; 54 : 6; 58 : 4 ; 64 : 4, 5 ; 65 : 7 ; 67 : 7, etc.

inaccurately, in some books) is حذف حرف العلة suppression of the weak letter, but it really only applies to الجزم below. In the example لكي يرضوا the علامة of النصب is حذف النون not حذف حرف العلة for the weak letter disappeared even in the Indicative يسعَوْن due to permutation قَلْب and therefore to be studied under الصرف

5. What are the original naṣb-ating particles النواصب

The four 'original' ones are أَنْ ولَنْ وإِذَن وكي though even لَنْ is formed from لاَ أَنْ

6. But how do you account for the others given in Lesson 30 ?

لِ is said to be لام كَيْ the lâm of كَيْ (but it is also called لام التعليل the lâm of *motive*).

It may be used without كي or together with it, or even with لا also, لكيلا in order not. ذهبوا ليأكلوا = ذهبوا كي يأكلوا

When لِ is preceded by a negative it is called لام الجحود the lam of denial, as ما كنتُ لِاخلف الوعد

(N. B. Distinguish these lams from لام الامر which is جازم not ناصب Ex : Let him eat ! ليأكُلْ)

لِئَلاَّ is simply a compound of لِ أَنْ لا so that even here we find أَنْ occurring.

The same applies to حَتَّى which is really a preposition which precedes an *implied* أَنْ — حتى يتبيَّنَ = حتى أَنْ يتبيَّنَ until it gets distinct. ليشربوا حتى يشبعوا = ليشربوا حتى أَنْ يشبعوا

7. Is there any difference between إِذَنْ and إِذاً ?

None ; either introduces a *reply*, as آمنتُ باللهِ — إِذاً تدخل الجنة

(The student must distinguish إِذاً idhan, from إِذَا idha, which has a different meaning).

8. What is the most important function of أَنْ

أَنْ is not only حرف نصب but also, with its verb, takes the place of — and has the meaning of — the maṣdar and it is therefore called حرف مصدريّ It is also commonly spoken of as أَنْ المصدرية = *'an* which is like المصدر

أَنْ تصوموا خيرٌ لكم = صيامُكم خيرٌ لكم

اريد أَنْ ازورَك = اريد زيارتَك

يسرّني أَنْ تجتهد = يسرني اجتهادُك

ارجو أَنْ تساعدني = ارجو مساعدتك إِيَّاي

Lesson 192.

{ THE SUBJUNCTIVE (*Contd.*) نواصب الفعل }

1. To continue the subject of أَنْ ; is أَنْ always ظاهرة expressed ?

No ; it may be محذوفة suppressed, or, as it is sometimes called, مُضْمَرَة hidden, implied.

2. When may it be محذوفة (In other words, when does it—though *unexpressed*—affect the declension of the Imperfect) ?

(a) In one case حذفها جائز its suppression is permissible ;

(b) in five instances it is واجب essential.

It is جائز after لام التعليل as جئتُ لِأَدرسَ or لِأَنْ ادرسَ

حضرنا لِنسمعَ (اولأَنْ نسمعَ). تب لِيغفرَ لكَ الله (اولأن يغفرَ او لكي يغفرَ)

3. When is its suppression واجب ?

أن is implied—not expressed—in five cases :

(i) بعد لام الجحود after the lam of *denial,* as,

It's not God's way to torment the good ما كان الله ليعذّبَ الصالحين

(ii) After حتى a preposition meaning إلى (thus حتى أنْ = إلى أنْ)

Wait until I return to you انتظرْ حتى ارجعَ اليك

Eat and drink until ye are satisfied كلوا واشربوا حتى تشبعوا

Chastise the thieves till they repent قاصص اللصوص حتى يتوبوا

(iii) After أوْ which has the meaning of إلى or of إلّا

لَأَستسهلنَّ الصعبَ او أدركَ المُنَى

I make light of difficulty *till* I reach my aim.

Sit down, *or else* the prince will rise اجلس او يقومَ الاميرُ

(iv) After فاء السببية the causal ف (that which expresses effect).

But this ف follows either (a) النفي negation, or (b) الطلب request

Lesson 193.

THE JUSSIVE جوازم الفعل

1. Our next lesson concerns the Jussive Mood جزم الفعل Which part of the verb can be مجزوم by the action of governing particles ? This is answered in 191 : 2.

2. ما هي علامات الجزم

(i) السكون is the original and usual sign, as in اضربهُ

(ii) حذف النون في الامثلة الخمسة Suppression of the nûn in the five forms (see 191 : 4).

(iii) حذف حرف العلة Suppression of the weak letter.

For exs, see not only لم يَرْضَ he was not agreeable, but *c.f.* also لم يقُمْ he did not rise. True, by حذف حرف العلة the grammarians usually mean the suppression of the last letter in الفعل المعتل الآخر (Les : 122—126) but it is well to note also the result of الجزم upon الفعل الاجوف also, *i. e.* suppression of its weak letter.

3. What do we mean by الجوازم and how many are there ?

جوازم is the plural of جازمة or of جازم which, in either case, means a particle which apocopates (*c.f.* النواصب)

There are sixteen apocopating words which we must classify under two heads.

4. I.—**Apocopating ONE verb** only. These four words are all *particles* : لم ولمّا ولِ ولا

(*a*) لم and لمّا (not the ordinary adverb of time, but another لمّا) both negate the verb, لم meaning not, but this لمّا not yet. What is the special peculiarity of these two particles ?

Their property is to change the time of المضارع from present to past (Hebrew students may compare the action of *vav* convers ive — the wau which converts from present to past time, etc.)

The difference between these two particles is that لمّا means not *yet*, as قام الضيف ولمّا يأكل The guest has arisen but not yet eaten. جئتُ ولمّا يطلع الفجر I came before dawn ad appeared

(*b*) لِ and لا give the Imperfect a future signification for they give directions about an action not yet accomplished.

لِ which is used for commands and also for prayers, is called لام الامر and should be readily distinguishable from لام التعليل and from لام الجحود (191 : 6 and 192 : 3). How ?

Ex : Let every man know لِيعلمْ كلُّ إنسانٍ

Let the murderer die ! لِيُقتل القاتلُ

May God bless us ! لِيباركْنا الله

لا is لا النهي the lâ of prohibition, not لا النافية

Note the difference. لا تسرقْ : لا تزنِ

(*c*) Does لِ ever take any other form ?

When preceded by ف or و it may drop its kasra, taking in its place ْ Then let him do it ! فَلْيفعلْ ذلك

Lesson 194.

5. II. جوازم **apocopating TWO verbs**, are twelve in number.

إن واذما ومن وما ومهما ومتى وايان واين وانّى وحيثما وكيفما وايٌّ

Are they particles or nouns?

The first two are particles, the rest are اسماء الشرط

6. Do all of these *invariably* apocopate *two* verbs?

Not invariably so, sometimes only one; (to put it in a simple colloquial way, these جوازم do not apocopate a second verb if there is none!! This may save searching for a second verb, if it is non-existent. But it may sometimes be discovered as in الماضي See below.)

What distinctive names are given to the two verbs?

The first is called فعل الشرط and the second جواب الشرط Those fond of Latin terms call the first verb of the conditional clause the "protasis" and the second the "apodosis".

7. Examples of the use of the two particles :—

If ye be lazy, ye fail — إِنْ تكسلْ تفشلْ

If ye shew mercy ye shall be shewn mercy — إِنْ ترحمْ تُرحمْ

Whenever ye study ye advance — إِذما تتعلمْ تتقدمْ

8. Examples of the ten اسماء الشرط

Whoever shews mercy is shewn mercy — من يرحمْ يُرحمْ

Who doth evil shall be recompensed for it — من يعمل سوءًا يُجزَ به

10. What is observed about الماضي in the other Cases?

الماضي is always مبني and therefore the اسماء الشرط have no effect upon it, they only govern verbs in المضارع

Which are the more common usages?

Either to use two verbs in the Apocopated, المضارع المجزوم or two in الماضي. Of one in الماضي and then one المضارع the latter *may* even be released from government by the particle, as إِنْ قمتَ اقومُ Rules for فعل الشرط will be found in higher grammars; but the criterion for the student is—USAGE.

11. Account for اقرءوا يفتحْ لكم (L. 32 : 6).

Arabic, lending itself to epigram, often substitutes the imperative for the verb governed by إِن thus إِنْ تسكتْ تسلمْ may be replaced by اسكتْ تسلمْ So here, إِنْ تقرءوا يفتحْ لكمْ is replaced by اقرءوا يفتحْ لكم *c.f.* also اطلبوا تجدوا and جودوا تسودوا and اجتهدْ تنجحْ

12. Can فعل الشرط be omitted?

It may be omitted after إِنْ doubled in لا (إِنْ المدغمة) thus, Speak good, or else be silent تكلمْ بخير والاَّ فاسكتْ

13. May ف be used?

Yes, if the answer الجواب is a ver denoting a demand or in some other way is not suitable to be a condition, as :—

If ye love God,—then follow me. ان كنتم تحبون الله فاتبعوني

{ THE INDICATIVE رفع الفعل }

14. What did we say were the 3 kinds of اعراب الفعل

رفع ونصب وجزم . Of these we have dealt with نصب الفعل and جزم الفعل there only remains رفع الفعل

15. When is a verb مرفوع

المضارع is مرفوع when *not* preceded by any of the governing regents already mentioned.

16. What are العلامات

Ḍamma, as يضربُ or the nûn in the 5 examples as يضربون تضربين

Lesson 195.

{ DEFECTIVE VERBS الافعال الجامدة }

1. What is the definition of الفعل الجامد

الفعل الجامد is that which keeps to one form, either the past as ليس and عسى, or the imperative as هَبْ These are the real *defective* verbs; whereas الفعل المتصرف is the inflected verb, *i.e.* that which can express various tenses.

N.B. Use the *Arabic name,* to avoid confusion of English terms.

2. الافعال الجامدة page 218, should be revised and memorised.

{ صيغتا التعجب }

3. By الصيغتان we mean the two forms or models.

These have been given in sufficient detail on page 306 (Lesson 129 : 5—10); revise, also re-write Ex. 129 A and B.

4. Is there any other way of expressing admiration?

Yes; a common expression is لِلّٰهِ دَرُّهُ خطيباً By God what a flow is his as an orator. Originally دَرّ meant the flow of milk from the udder.

﴿ نِعْمَ وبِئْسَ واختاهما ﴾

5. Name the four verbs of Praise or Blame

نِعْمَ وبِئْسَ وسَاءَ وحَبَّذَا

These should be re-studied in Lesson 129: 1—4 (page 305).

Lesson 196.

﴿ الاسماء العاملة عمل الفعل ﴾

1. By "Nouns with Verbal Action" we mean Nouns doing the work of verbs, *i.e.* governing the object in the Accusative. Are there many such?

The grammarians give ten, but as the action is obscure in some cases, it is sufficient to note the following four (learning an example of each of the first two).

المصدر : واسم الفاعل : والصفة المشبَّهة : واسم التفضيل

2. Examples of a مصدر governing like a verb.

(*a*) But for God pushing back the people لولا دفعُ اللهِ الناسَ

If God had not pushed the people back لو لم يدفعِ اللهُ الناسَ

(*b*) I was surprised at his killing Zaid عجبتُ من قتلِهِ زيداً

(*c*) I was surprised at Zaid's being-beaten عجبتُ من ضربِ زيدٍ

Lesson 197.

{THE PARTICLE الحرف}

1. In Lesson 197 we take اصناف الحروف the different *kinds* of particles, then in 198 the *meanings* of the particles. But what is a particle? الحرف ما دلّ على معنى في غيره

   The particle is: that which does not indicate independent meaning (*i.e.* it cannot stand alone).

   There are about 80 particles, and they are all indeclinable مبنية

2. How is a distinction made between الحروف meaning alphabetical characters and الحروف meaning particles.

   The first are called حروف المباني Letters of building, and the latter حروف المعاني Particles of meaning.

3. The particles may be classified in various ways :— *

   a. Into 3 classes, (1) pertaining to the noun, as prepositions; (2) pertaining to the verb, as النواصب and الجوازم already studied; (3) common to noun and verb, as حروف العطف conj:

   b. Into *governing* particles, as النواصب and الجوازم and إنّ واخواتها and into non-governing, as هل

   c. By *meaning* they are sub-divided into 24 sections, of which the student has studied,—Prepositions (incl. particles of oath), conjunctions, particles of vocative and exception, النواصب subjunctive, الجوازم jussive, etc.

   There remain some 15 other classes to be learnt.

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* I have not troubled to mention the ludicrous classification into one-letter, two-letter, etc.

(1) Particles of *Reply* : احرف الجواب : لا ونعم و بلى وإي وأجَل وجَيْر وإنَّ

The last two جَيْر وإنَّ are seldom used.

(2) *Negation* : احرف النفي : لم ولما ولن وما ولا ولات وإنْ

لات is not much used : لات ساعة مندم There is no hour for repentance (*i.e.* it has gone).

إنْ اردنا الاَّ الحسنى We intended naught but good.

(3) *Condition* : احرف الشرط : إنْ وإذما ولو ولوما ولولا وأمَّا

(4) *Interrogation* : حرفا الاستفهام : أمْ but sometimes هل and أ

(5) *Incitement* : احرف التحضيض : ألاَ وألاَّ وهَلاَّ ولَوْلا ولَوْما

(6) *Future* : احرف الاستقبال : س وسوف ولن وأن وإنْ

(7) *Masdar* particles : الاحرف المصدرية : ما ولو وأنْ وأنَّ وكي

(8) *Demonstrative* particles : احرف التنبيه : ها وألا وأمَا

(9) *Corroboration* : احرف التوكيد : إنَّ وأنَّ وقد ونَّ ونْ ولَ

(10) *Pleonastic* (*i.e.* extras) : احرف الزيادة :

ب في خبر ليس (ليس اللهُ بظالمٍ) ما في (عمَّا قليل) وما في (رُبَّمَا)

(11) *Surprise* : حرفا المفاجأة : إذْ وإذَا — ظننّاه غائباً واذ انه حاضر

(12) *Explication* : أيْ but occasionally أنْ حرف التفسير :

He nodded 'Yes.' واشار برأسه أنْ نعم :

(13) *Expectation* (Probability) : حرف التوقع . This is قد with المضارع

(but with الماضي it is حرف تحقيق *i.e.* actual happening).

(14) Stringent *Denial* : حرف الردع : كلاَّ

(15) *Adversative* particle : حرف الاستدراك : لكنّ

Lesson 198.

﴿ معاني الحروف ﴾

1. Taking احرف الجواب give examples of their *USE.*

(بلى is used after an inter. neg) قال لي ألستَ ابن الملك قلت بلى
He said to me, Are you not the king's son? I said, Certainly.

إي is used with an oath,—Yes by God اي واللهِ From this is contracted the colloquial إيوَه

اي may be prefixed to نعم as in Syria, اينعَم

2. احرف النفي (*a*) We have seen that لم and لمّا are "*Conversive,*" giving المضارع a *past* meaning, as

He begat not, nor was he begotten لم يلد ولم يولد

(*b*) لن The liar will never speak the truth. لن يصدق الكذوب

(*c*) ما meaning لَيْسَ For ما to mean ليس the order of مبتدأ وخبر must be observed and be unrestricted. ما هذا بشراً

3. احرف الشرط Some grammarians say that the only 2 particles of condition are إِنْ and لَوْ thus ruling out إذما and they say that أَمَّا is as much a compound of إِنْ and ما as لولا is of لو and لا, and لو ما of لو and ما .

لَوْ is called حرف امتناع لامتناع *i.e.,* non-existence of event through non-fulfilment of condition. لو شاء الله لهدانا اجمعين
God's conversion of all men never occurred, because the condition (مشيئة الله) was never fulfilled.

(But he *did* die ; thou wast *not* here) لو كنتَ ههنا لم يمت اخي

Lesson 199.

﴿ أمثلة إعراب PARSING ﴾

(١) ضربَ زيدٌ الجملَ

ضربَ — فعل ماض مبني على الفتح

زيدٌ — فاعل لضَرَبَ : مرفوع وعلامة رفعه ضمة ظاهرة في آخره

الجملَ — مفعول به : منصوب وعلامة نصبه فتحة ظاهرة في آخره

(٢) ضُرِبَ الجملُ

ضُرب — فعل ماض (المجهول) مبني على الفتح

الجملُ — نائب الفاعل : مرفوع وعلامة رفعه ضمة ظاهرة في اخره

(٣) شرفي حياتي :— مبتدأ وخبر والجملة جملة اسمية

شرفي — مضاف ومضاف اليه

شرف — مبتدأ مرفوع وعلامة رفعه ضمة مقدَّرة

الياء — ضمير متصل مبني على السكون في محل جر بالاضافة

حياتي — مضاف ومضاف اليه

حياة — خبر لشرفي : مرفوع وعلامته ضمة مقدَّرة

الياء — ضمير متصل مبني على السكون في محل جر بالاضافة

(٤) كان زيدٌ كريمًا

كان — فعل ماض ناقص يرفع اسمه وينصب خبره

زيدٌ — اسم كان مرفوع به وعلامته الخ .(etc. =)

كريمًا — خبر كان منصوب وعلامته الخ

(٥) جاء زيدٌ راكبًا : — جاء زيدٌ — فعل وفاعل الخ

راكبًا — حال : منصوب وعلامة نصبه الخ

EXAM. PAPER 200.

SET AT

Matriculation Exam. (Univ. of London).

1. (a) Translate the following easy story :—

خَرَجَ شَخْصٌ بِصُرَّةِ دَرَاهِمَ إِلَى ٱلسُّوقِ لِيَشْتَرِيَ حِمَاراً فَٱسْتَقْبَلَهُ
رَجُلٌ فِي ٱلطَّرِيقِ وَقَالَ لَهُ : إِلَى أَيْنَ — قَالَ : إِلَى ٱلسُّوقِ لِأَشْتَرِيَ حِمَاراً
— قَالَ : قُلْ إِنْ شَآءَ ٱللهُ تَعَالَى — فَقَالَ : لَيْسَ هٰذَا مَوْضِعَ إِنْ شَآءَ ٱللهُ —
ٱلدَّرَاهِمُ فِي جَيْبِي وَٱلْحِمَارُ فِي ٱلسُّوقِ — فَلَمَّا وَصَلَ إِلَى ٱلسُّوقِ ضَرَبَ
عَلَى جَيْبِهِ لِصٌّ فَأَخَذَ ٱلصُّرَّةَ — فَلَمَّا رَجَعَ إِلَى دَارِهِ ٱسْتَقْبَلَهُ ذٰلِكَ ٱلرَّجُلُ
فَقَالَ لَهُ : مِنْ أَيْنَ — قَالَ : مِنَ ٱلسُّوقِ إِنْ شَآءَ ٱللهُ وَلَمْ أَشْتَرِ ٱلْحِمَارَ
إِنْ شَآءَ ٱللهُ وَهَا أَنَا مُفْلِسٌ إِنْ شَآءَ ٱللهُ وَعَلَيْكَ ٱللَّعْنَةُ إِنْ شَآءَ ٱللهُ

1. (b) (The extract already given : see page 321).

2. Translate the following passage, and rewrite it, adding the vowel-points and other orthographic signs :—

ذكر اهل الاخبار أن نوحاً اوّل نبيّ بُعث وأن قومه كانوا اهل اوثان
يعبدُونها من دون الله — فبُعث لهم نوح فدعاهم الى الله فكانوا يبطشون به
ويستخفون به — وَأَوْحى الله اليه ان اصنع الفلك فانهم مغرقون — فصنعه من
خشب الساج وجعل طوله ثلاث مائة ذراع وعرضه خمسين ذراعاً

3. Give (with full vowel-points) the singular or plural, as the case may be, of six only of the following words :—

صُورَةٌ — عَمَلَةٌ — شُهُودٌ — غَازٍ — فَتًى — غُلَامٌ — ابْنٌ — فُقَهَاءُ — أُخْرَى —

4. Give the 1st person singular and the 2nd person plural feminine of the perfect (الماضي) and the imperfect (المضارع) indicative of رَأَى — رَمَى — وَصَلَ — مَدَّ and the 2nd person singular masculine of the imperative (الأمر) of وَدَعَ — سَارَ — أَمَدَّ — وَدَّ

5. Write out the following sentences, with the vowel-points, and state the rule followed in each case :—

لا اله الاّ الله — يا إبراهيم خليل الله
لا حول ولا قوة الا بالله — بيت المقدّس

6. State the rule for the construction of numerals, with examples.
7. Give the rules for the agreement of the verb and its subject, in gender and number, in the case of a verbal sentence (جملة فعلية)
8. Translate into Arabic (with full vowel-points):—
On the following day we reached the city, which is situated on the sea-shore, and is both well-watered and well wooded, Prince Frederick, the heir apparent, came to receive the queen; and the inhabitants also — men, women, and children — poured out of the city to see the show, some on horseback, others on foot. We made our entry into the city about mid-day, along with the queen and her attendants. But when we reached the gate of the palace we were stopped by the guard, who said that we could not go in without the permission of the King.

(Answer in full, and send up).

———o———

Numerical Values.

Hebrew	Arabic	Value	Hebrew	Arabic	Value
ל	ل	30	א	ا	1
מ	م	40	ב	ب	2
נ	ن	50	ג	ج	3
ס	س	60	ד	د	4
ע	ع	70	ה	ه	5
פ	ف	80	ו	و	6
צ	ص	90	ז	ز	7
ק	ق	100	ח	ح	8
ר	ر	200	ט	ط	9
ש	ش	300	י	ي	10
ת	ت	400	כ	ك	20

O

P

Q

مليح والغدر قبيح» فينبغي ان تثق بي فاني لم أكن جاهلا بحوادث الدهر فلا تؤخر حيلة خلاصنا فالامر اضيق من ان نطيل فيه الكلام فقال الذئب اني مع قلة ثقتي بوفائك قد عرفت ما في خاطرك من انك اردت خلاصي لما عرفت توبتي فقلت في نفسي ان كان محقاً فيما زعم فانه يستدرك ما افسد وان كان مبطلا فجزاؤه على ربه وها انا اقبل منك ما اشرت به علي فان غدرت بي كان الغدر سبباً لهلاكك . ثم ان الذئب انتصب قائماً في الحفرة واخذ الثعلب على كتفيه حتى ساوى به ظاهر الارض فوثب الثعلب عن كتفي الذئب حتى صار على وجه الارض ووقع مغشياً عليه فقال له الذئب ياخليلي لا تغفل عن امري ولا تؤخر خلاصي

درس ١٩٨ ﴿ تابع ﴾

فضحك الثعلب وقهقه وقال ايها المغرور لم يوقعني في يدك الا المزاح معك والسخرية بك وذلك اني لما سمعت توبتك استخفني الفرح فطربت ورقصت فتدلى ذنبي في الحفرة فجذبتني فوقعت عندك . ثم انقذني الله تعالى من يدك ، فما لي لا أكون عوناً على هلاكك وانت من حزب الشيطان ، واعلم انني رأيت البارحة في منامي اني ارقص في عرس فقصصت الرؤيا على معبر فقال لي انك تقع في ورطة وتنجو منها فعلمت ان وقوعي في يدك ونجاتي هو تأويل رؤياي وانت تعلم أيها المغرور الجاهل اني عدوك فكيف تطمع بقلة عقلك وجهلك في انقاذي اياك مع ما سمعت من غلظ كلامي وكيف اسعى في نجاتك وقد قال العلماء ان في موت الفاجر راحة للناس وتطهيراً للارض ولولا مخافتي ان احتمل من الالم في الوفاء لك ما هو اعظم من ألم الغدر لتدبرت في خلاصك .

فلما سمع الذئب كلام الثعلب عض على كفه ندماً ثم لين له الكلام ولم يجد بداً من ذلك وقال له بلسان خافت انكم معاشر الثعالب من احلى القوم لساناً وألطفهم مزاحاً وهذا منك مزاح ولكن ما كل وقت يحسن اللعب والمزاح

عليك مع انني كنت على هلاكك حريصاً فلما سمعت منك توبتك وما نذرت على نفسك ان نجاك الله لزمني خلاصك مما انت فيه فادليت اليك ذنبي لكيما تتعلق به وتنجو فلم تترك الحالة التي انت عليها من العنف والشدة ولم تلتمس النجاة والسلامة لنفسك بالرفق بل جذبتني جذبة ظننت منها ان روحي قد خرجت نصرت انا وانت في منزلة الهلاك والموت وما ينجيني انا وانت الا شيء ان قبلته مني خلصت انا وانت وبعد ذلك يجب عليك ان تفي بما نذرته وا كون رفيقك

درس ١٩٧ ﴿ تابع ﴾

فقال له الذئب وما الذي اقبله منك قال له الثعلب تنهض قائماً ثم اعلو انا فوق رأسك حتى اكون قريباً من ظاهر الارض فاني حين اصير فوقها اخرج وآتيك بما تتعلق به وتخلص انت بعد ذلك

فقال له الذئب لست بقولك واثقاً لان الحكماء قالوا من استعمل الثقة في موضع الحقد كان مخطئاً ، وقيل من وثق بغير ثقة كان مغروراً ، ومن جرب المجرب حلت به الندامة ومن لم يفرق بين الحالات فيعطي كل حالة حظها بل حمل الاشياء كلها على حالة واحدة قل حظه وكثرت مصائبه وما احسن قول الشاعر

لا يكن ظنك الا سيئاً ان سوء الظن من اقوى الفطن
ما رمى الانسان في مهلكة مثل فعل الخير والظن الحسن

فقال له الثعلب ان سوء الظن ليس محموداً في كل حال وحسن الظن من شيم الكمال وعاقبته النجاة من الاهوال وينبغي لك ايها الذئب ان تتحيل على النجاة مما انت فيه ونسلم جميعاً خير من موتنا فارجع عن سوء الظن والحقد لانك ان احسنت الظن بي لا اخلو من احد امرين اما ان آتيك بما تتعلق به وتنجو مما انت فيه واما ان اغدر بك فأخلص وادعك وهذا مما لا يمكن فاني لا آمن ان ابتلي بشيء مما ابتليت به فيكون ذلك عقوبة الغدر وقد قيل في الامثال «الوفاء

وقال كنت في غفلة من امري فان خلصني الله من هذا الكرب لاتوبن من تجبري على من هو اضعف مني ولالبسن الصوف ولاصعدن على الجبل ذاكراً لله تعالى خائفاً من عقابه واعتزل سائر الوحوش ولاطعمن المجاهدين والفقراء . ثم بكى وانتحب ، فرق له قلب الثعلب ، وكان لما سمع تضرعه والكلام الذي يدل على توبته من العتو والكبر اخذته الشفقة عليه فوثب من فرحته ووقف على شفير الحفيرة ثم جلس على رجليه وادلى ذنبه في الحفيرة فعند ذلك قام الذئب ومد يده الى ذنب الثعلب وجذبه اليه فصار في الحفيرة معه

درس ١٩٦ ﴿ تابع ﴾

ثم قال له الذئب أيها الثعلب القليل الرحمة كيف تشمت بي وقد كنت صاحبي تحت قهري . وقعت معي في الحفيرة وتعجلت لك العقوبة فلابد ان اعجل قتلك قبل ان ترى قتلي فقال الثعلب في نفسه اني وقعت مع هذا الجبار وهذا الحال يحتاج الى المكر والخدائع وقد قيل ان المرأة تصوغ حليها ليوم الزينة وفي المثل ما ادخرتك يا دمعتي الا لشدتي وان لم اتحيل في امر هذا الوحش الظالم هلكت لا محالة

ثم ان الثعلب قال للذئب لا تعجل علي بالقتل فتندم ايها الوحش الصنديد ، صاحب القوة والبأس الشديد ، وان تمهلت وامعنت النظر فيما احكيه لك عرفت قصدي الذي قصدته وان عجلت بقتلي فلا فائدة لك فيه ونموت جميعاً ههنا فقال له الذئب ايها الخادع الماكر وما الذي ترجوه من سلامتي وسلامتك حتى تسألني التمهل عليك فاخبرني بقصدك الذي قصدته

فقال له الثعلب اما قصدي الذي قصدته فما ينبغي ان تحسن عليه مجازاتي لاني سمعت ما وعدت من نفسك واعترافك بما سلف منك وتلهفك على ما فاتك من التوبة وفعل الخير وسمعت ما نذرته على نفسك من كف الاذى عن الاصحاب وغيرهم وتركك اكل العنب وسائر الفواكه ولزومك الخشوع وتقليم أظافرك وتكسير انيابك وان تلبس الصوف وتقرب القربان لله تعالى فاخذتني الشفقة

درس ١٩٣ ﴿ تابع ﴾

فقال الثعلب ايها العدو الاحمق كيف صرت الى التضرع والخشوع ، والذلة والخضوع ، بعد الانفة والتكبر ، والظلم والتجبر ، لقد صحبتك خائفاً من عدوانك وتملقت لك لا رغبة في احسانك ، والآن نزلت بك الرجفة ، وحصلت بك النقمة ، وانشد هذين البيتين

يا أيها الملتمس الخديعة   وقعت في نيتك الشنيعة
فذق وبال المحنة الفظيعة   وكن مع الذئاب في قطيعة

فقال له الذئب ايها الحكيم لا تكن بلسان العداوة ناطقاً ، وبعينها محدقاً ، وكن وافياً بعهد ائتلافي ، قبل ان يفوت وقت التلافي ، وقم وتسبب لي في حبل تشد طرفه في شجرة وتدلي طرفه الآخر الي حتى اتعلق به لعلي انجو مما انا فيه وادفع لك جميع ما حوته يدي من الذخائر فقال الثعلب لقد اكثرت من المحاورة فيما ليس فيه خلاصك ، فلا ترج مني نجاة نفسك ، واذكر ما سلف من سوء فعلك ، وما تضمره لي من الغدر والمكر واين انت من الرجم بالحجارة واعلم بان ذاتك للدنيا مفارقة ، وانها زائلة ، وعنها راحلة ، ثم تصير الى الدمار وسوء الدار ، فقال له الذئب يا ابا الحصين كن قريب الرجوع الى الوداد ، ولا تصر على ضغائن الاحقاد ، واعلم ان من خلص نفساً من الهلاك فقد احياها ومن احياها فكأنما احيا الناس جميعاً ولا تتبع الفساد فان الحكماء تكرهه ولا فساد اظهر من كوني في تلك الحفرة اتجرع غصص الموت وانظر الى الهلاك ، وانت قادر على خلاصي من الارتباك (يتبع)

درس ١٩٤ ﴿ تابع ﴾

فقال له الثعلب اعلم ايها الذئب ان من حفر لاخيه قليباً ، وقع فيه قريباً ، وانت غدرت بي اولا فقال الذئب للثعلب دعني من هذا المقال ، وضرب الامثال : ولا تذكر لي ما سلف مني من قبيح الفعال ، يكفيني ما انا فيه من سوء الحال ، حيث

وترغب في مودتي وتخاف من شدة قوتي فلا تحقد علي بما فعلت معك فمن قدر وعفا كان اجره على الله وقد قال الشاعر

ازرع جميلا ولو في غير موضعه ما خاب قط جميل اينما زرعا
ان الجميل وان طال الزمان به فليس يحصده الا الذي زرعا

درس ١٩٢ ﴿ تابع ﴾

فقال له الثعلب يا اجهل السباع ، واحمق الوحوش في البقاع ، هل نسيت تجبرك ، وعتوك وتكبرك ، وانت لم ترع حق المعاشرة ، ولم تنتصح بقول الشاعر

لا تظلمن اذا ما كنت مقتدراً ان الظلوم على حد من النقم
تنام عيناك والمظلوم منتبه يدعو عليك وعين الله لم تنم

فقال له الذئب يا ابا الحصين لا تؤاخذني بسابق الذنوب ، فالعفو من الكرام مطلوب ، وصنع المعروف من اعظم الذخائر ، وما احسن قول الشاعر :

بادر بخير اذا ما كنت مقتدراً فليس في كل حين انت مقتدر

وما زال الذئب يتذلل للثعلب ويقول له لعلك تقدر على شيء تخلصني به من الهلاك فقال له الثعلب ايها الذئب الماكر المخادع الغادر لا تطمع في الخلاص ، فان هذا جزاء لقبيح فعلك وقصاص ، ثم ضحك بالشدقين وانشد هذين البيتين

لا تكثرن خداعي فلن تنال منالا
ما رمت مني محال زرعت فاحصد وبالا

فقال الذئب للثعلب يا حليم السباع انت عندي اوثق من ان تتركني في هذه الحفرة ثم افاض دمع العين وانشد هذين البيتين

يا من اياديه عندي غير واحدة ومن مواهبه تنمو عن العدد
ما نابني من زماني قط نائبة الا وجدتك فيها آخذاً بيدي

البستان فرأيت الأثمار زاهية على الاشجار فلم يشك الذئب في قول الثعلب وادركه الشره فقام حتى انتهى الى الثلمة وقد غره الطمع ووقف الثعلب متهافتاً كالميت فلما انتهى الذئب الى الثلمة قال له الثعلب ادخل الى الكرم فقد كفيت مؤنة هدم حائط البستان وعلى الله تمام الاحسان

فأقبل الذئب ماشياً يريد الدخول الى الكرم فلما توسط غطاء الثلمة وقع فيها فاضطرب الثعلب اضطراباً شديداً من السرور والفرح وزوال الهم والترح واطرب بالنغمات وانشد هذه الابيات

رق الزمان لحالتي ورثى لطول تحرقي
وانالني ما اشتهي وازال مما اتقي
فلاصفحن عما جناه من الذنوب السبق
فالذئب ليس له خلاص من هلاك موبق
والكرم لي وحدي وما لي من شريك احمق

درس ١٩١ ﴿ تابع ﴾

ثم انه تطلع في الحفرة فرأى الذئب يبكي ندماً وحزناً على نفسه فبكى الثعلب معه فرفع الذئب رأسه الى الثعلب وقال له امن رحمتك لي بكيت يا أبا الحصين قال لا والذي قذفك في هذه الحفرة انما بكيت لطول عمرك الماضي واسفاً على كونك لم تقع في هذه الثلمة قبل اليوم ولو وقعت قبل اجتماعي بك لكنت ارحت واسترحت ولكن ابقيت الى اجلك المحتوم ووقتك المعلوم فقال له الذئب رح ايها المسيء في فعله لوالدتي واخبرها بما حصل لي لعلها تحتال على خلاصي فقال له الثعلب لقد اوقعك في الهلاك شديد طمعك وكثرة حرصك حيث سقطت في حفرة لست منها بسالم ألم تعلم أيها الذئب الجاهل ان صاحب المثل يقول من لم يفكر في العواقب لم يأمن المعاطب فقال الذئب للثعلب يا ابا الحصين انما كنت تظهر محبتي

فلم يقبل الذئب قوله واغلظ له الرد وقال له لا علاقة لك بالكلام في عظيم الامور وجسيمها ثم لطم الثعلب لطمة نخر منها مغشياً عليه فلما افاق تبسم في وجه الذئب واعتذر اليه من الكلام الشين وانشد

ان كنت قد اذنبت ذنباً سالفاً في حبكم واتيت شيئاً منكراً
انا تائب عما جنيت وعفوكم يسع المسيء اذا اتى مستغفراً

فقبل الذئب اعتذاره وكف عنه شروره وقال له لا تتكلم فيما لا يعنيك تسمع ما لا يرضيك . فقال له الثعلب سمعاً وطاعة فانا بمعزل عما لا يرضيك فقد قال الحكيم لا تخبر عما لا تسأل عنه ولا تجب الى ما لا تدعى اليه وذر الذي لا يعنيك الى ما يعنيك ولا تبذل النصيحة للاشرار فانهم يجزونك عليها شراً (يتبع)

درس ١٨٨ ﴿ تابع ما قبله ﴾

وعند هذا تبسم الثعلب في وجه الذئب لكنه اضمر له مكراً وقال لابد ان اسعى في هلاك هذا الذئب وصبر على اذى الذئب وقال في نفسه ان البطر والافتراء يجلبان الهلاك ويوقعان في الارتباك فقد قيل من بطر خسر ومن جهل ندم ومن خاف سلم والانصاف من شيم الاشراف والآداب اشرف الاكساب ومن الرأي مداراة هذا الباغي ولابد له من مصرع . ثم ان الثعلب قال للذئب ان الرب يعفو ويتوب على عبده ان اقترف الذنوب وانا عبد ضعيف وقد ارتكبت في نصحك التعسيف ولو علمت بما حصل لي من الم لطمتك لعلمت ان الفيل لا يقوم به ولا يقدر عليه ، ولكنني لا اشتكي من ألم هذه اللطمة بسبب ما حصل لي بها من السرور فانها وان كانت قد بلغت مني مبلغاً عظيماً فان عاقبتها سرور وقد قال الحكيم ضرب المؤدب اوله صعب شديد وآخره احلى من العسل المصفى . فقال الذئب . غفرت ذنبك واقلت عثرتك فكن من قوتي على حذر واعترف لي بالعبودية فقد علمت قهري لمن عاداني فسجد له الثعلب وقال له اطال الله عمرك ولا زلت قاهراً لمن عاداك . ولم يزل الثعلب خائفاً من الذئب مصانعاً له (له بقية)

PROCLAMATION

UNDER MARTIAL LAW.

Whereas it is expedient to prevent unauthorized trafficking in arms, ammunition, equipment, Naval and Military stores, and animals, the property of His Britannic Majesty and held on His Majesty's behalf by the Naval and Military authorities in Egypt ;

Now therefore, I, Archibald James Murray, General Officer Commanding-in-chief His Britannic Majesty's Forces in Egypt, in virtue of the power conferred on me do hereby direct and

Order as follows:

Art. I. Any person purchasing, or attempting to purchase or otherwise obtain or found in possession of any arms, ammunition, equipment, clothing, bedding, blankets, provisions, forage, naval or military stores of whatsoever kind or description and wheresoever situate, or any animal the property of His Britannic Majesty, shall, unless he proves that the same was sold to him, or has otherwise come into his possession, by order of some competent naval or military authority, be guilty of an offence under Martial Law.

Provided that no substantive sentence of imprisonment with or without hard labour exceeding two years and no substantive sentence or fine exceeding L. E. 100, shall be passed in respect of a conviction for an offence under this proclamation.

Art. 2. The Martial Law Proclamation of July 9, 1915, dealing with this subject is hereby cancelled.

A. J. Murray, *General.*

درس ١٨٧ ﴿ حكاية الثعلب مع الذئب ﴾

وابن آدم

(عن كتاب الف ليلة وليلة)

ان ثعلباً وذئباً ألفا وكراً فكانا يأويان اليه مع بعضهما فلبثا على ذلك مدة من الزمان وكان الذئب للثعلب قاهراً فاتفق ان الثعلب اشار على الذئب بالرفق وترك الفساد وقال له ان دمت على عتوك ربما سلط الله عليك ابن آدم فانه ذو حيل ومكر وخداع يصيد الطير من الجو والحوت من البحر ويقطع الجبال وينقلها وكل ذلك من حيله فعليك بالانصاف وترك الشر والاعتساف . فانه اهنأ لطعامك

وقياساً على ذلك فان الحكومة التي تدبر امور اسرة عظيمة تسمى «الامة» او ضيعة كبيرة تسمى «الوطن» يجب عليها من وقت لآخر ان تحصي الوحدات التي عليها مدار قوة الامة وتقدمها والتي تراها ممثلة في الافراد ، والابحاث التي يتم بها الحصول على هذه المعلومات هي ما يسمى «بالاحصاء العام»

درس ١٨٦ ﴿ اعلان بمقتضى الحكم العرفي ﴾

حيث انه من الضروري منع الاتجار من غير تصريح بالاسلحة والذخائر والمهمات والمؤن العسكرية والدواب المملوكة لصاحب الجلالة البريطانية والموجودة في حكم السلطات البرية والبحرية في القطر المصري بالنيابة عن جلالته

فبناء عليه انا الجنرال ارشيبالد جمس مري القائد العام للقوات البريطانية في القطر المصري بما هو مخول لي من السلطة العسكرية

آمر ما يأتي

البند الاول — كل من اشترى اسلحة ومهمات وادوات وملابس وبطانيات للنوم ومأكولات وعلف ومؤن عسكرية وبحرية او حاول مشتراها او الحصول عليها مهما كان نوعها او صفتها وايما كان موضعها وكل مشتري اية دابة مملوكة لصاحب الجلالة البريطانية او حاول مشتراها او الحصول عليها يعد مرتكباً لجريمة يعاقب عليها بمقتضى الاحكام العرفية ما لم يثبت ان الشيء الذي اشتراه له وداخل في ملكيته بأمر سلطة عسكرية او بحرية قد خولت حق البيع والتصرف وكل مخالفة لهذا الاعلان يعاقب مرتكبها بعد المحاكمة اما بالحبس لمدة لا تتجاوز سنتين مع الاشغال الشاقة او بدونها واما بغرامة لا تتجاوز قيمتها المائة جنيه

البند الثاني — يلغى الاعلان العرفي الصادر بهذا الشأن بتاريخ ٩ يوليو سنة ١٩١٥

درس ١٨٤ ﴿ قانون تعداد [١] القطر [٢] المصري ﴾

نشرت «الوقائع المصرية[٣]» الليلة البارحة القانون الجديد الخاص باحصاء[٤] سكان القطر المصري في شهر مارس [٥] القادم والمسمى رسمياً قانون التعداد ، وهذه صورته بالحرف الواحد [٦] نحن سلطان مصر

بناء على ما عرضه علينا وزير المالية وموافقة رأي مجلس الوزراء رسمنا[٧] بما هو آت

المادة [٨] الاولى—في خلال سنة ١٩١٧ يحصل في جميع انحاء [٩] القطر المصري تعداد عام لجميع السكان ، ويكون اجراؤه بواسطة مصلحة عموم الاحصاء الاميرية [١٠]

المادة الثانية—يجب على المأمورين والصيارف [١١] والعمد [١٢] والمشايخ [١٣] وغيرهم من عمال الحكومة الذين تطلب منهم مصلحة عموم الاحصاء الاميرية . او مندوبوها هذا العمل ان يقدموا للمصلحة المومأ اليها [١٤] كل مساعدة تؤدي الى حسن انفاذ جميع اجراءات الاستعلام والتحقيق اللازمة للتعداد

المادة الثالثة—يجوز لعمال التعداد : والمأمورين ، والصيارف ، والعمد ، والمشايخ وغيرهم الذين تنتدبهم مصلحة عموم الاحصاء لهذا الغرض ان يضعوا ، او يرقموا ، او يرسموا على كل محل . وفي اي موضع منه الحروف ، او العلامات ، او الارقام [١٥] التي يرونها لازمة لعمل التعداد

المادة الرابعة—يعاقب بغرامة [١٦] لا تتجاوز جنيهاً [١٧] مصرياً واحداً ، او بالحبس لمدة لا تتجاوز اسبوعاً واحداً

(١) كل من ينقل ، او يمحو ، او يطمس ، او يتلف قبل تاريخ انتهاء التعداد الذي يعلن رسمياً الحروف ، او العلامات ، او الارقام الموضوعة ، او المرقومة ، او المرسومة ، لعمل التعداد

(1) Census Law (2) Country. (3) Name of the Official Gazette· (4) Census, or Statistics. (5) March. (6) *Lit:* (7) We have decreed. (8) Article. (9) Directions (*Pi*). (10) State (*Adj*). (11) *Irreg. Pl.* of sarrâf, taxcollector. (12) *Pl.* of *'Omdà*. Major of town, (13) One *pl.* of *Shaikh*, or rather, of *Mashyakha*. (14) The one referred to. (15) Figures. (16) Penalty, fine. (17) Pound, *lit.* guinea.

درس ١٨٢ ﴿ اعلان ﴾

﴿ ايها الزراع ﴾

هل عزمتم على تسميد [1] زراعة قمحكم هذا العام ؟ فاذا كان هذا عزمكم فلا ترددوا في تسميدها بالسماد الكيماوي [2] — سلفات النشادر [3]

فانه انفع سماد وارخص سماد ويمكن الحصول عليه من مستودعات [4] ووكالات وشركة الاسواق المصرية لمتد [5] ومستودعات ووكالات الجمعية الزراعية السلطانية ؛ ويمكن الحصول على جميع المعلومات من (شركه سلفات النشادر الانكليزية بالاسكندرية) (عن الجرائد اليومية)

درس ١٨٣ ﴿ اعلان ﴾

﴿ الدليل المصري ﴾

شركة الاعلانات الشرقية [6] تتشرف باحاطة علم الجمهور بانها عازمة على تحضير الطبعة الواحدة والثلاثين من الدليل المصري لسنة ١٩١٨ ولذلك تدعو كل من يود ان تدرج اسماؤهم وصناعاتهم [7] وعنواناتهم [8] وترجوهم ارسال جميع البيانات اللازمة لصندوق البوستة [9] نمرة ٤٦٥ بمصر و ٦٢٤ بالاسكندرية او بالحضور شخصياً بمكاتبها بشارع قصر النيل نمرة ٣٠ بمصر [10] وبشارع شريف باشا نمرة ٣٠ بالاسكندرية

والشركة تنشر هذه الدعوة الى الجمهور ولها وطيد الامل ان يمدوها بالمساعدة على اتمام ذلك العمل الجزيل الفائدة مع العلم بان عموم الاسماء تدرج مجاناً

(عن الجرائد اليومية)

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(1) Decided upon manuring. (2) Chemical Manure. (3) Sulphate of Ammonia. (4) Depôts. (5) Limited (*Eng*)

(6) Oriental Publicity Company. (7) Trades, or Professions. (8) Addresses. (9) P.O. Box. (10) Cairo.

درس ١٨٠ ﴿ اعلان ﴾

الخواجات [١] ثابت بسطه وشركاه [٢] بمصر يحيطون علم [٣] الجمهور وخصوصاً حضرات المزارعين وتجار الاقطان بان وابور حليج [٤] القطن الكائن بجوار [٥] محطة السكة الحديد «ببوش» على تمام الاستعداد الآن لقبول كميات وافرة [٦] من القطن لحليجها باحسن الطرق من الدقة والنظافة مع السرعة المطلوبة وباسعار موافقة جداً لا يمكن للغير ان يجاريهم فيها ومن يشرف بمركز الوابور المذكور يرى ما يسره من حسن الادارة ودقة العمل وعلى الله الاتكال [٧]

درس ١٨١ ﴿ اعلان ﴾

﴿ كلية [٨] اسيوط الانجيلية [٩] للبنين والبنات ﴾

تفتح ابوابها صباح الثلاثاء ٢٩ اغسطس سنة ١٩١٦ وتجري امتحان الطالبين الجدد وكذا الساقطين [١٠] في علم واحد من تلاميذها صباح الاربعاء ٣٠ منه — ومن اراد الوقوف على كل ما يختص باحوال كلية البنين فليطلب استمارة [١١] الدخول وبرنامجها [١٢] المطبوع حديثاً مشتملا على تاريخها ووصف ابنيتها وكيفية معيشة تلاميذها ومكتبتها ومعاملها [١٣] (لعلوم الطبيعة والكيميا) والمصروفات المدرسية وجميع قوانينها الصحية والعلمية والادبية

هذا وقد عنيت ادارة الكلية عناية خصوصية بدراسة البكالوريا [١٤] قسم ثان وستعطيها جانباً وافراً من الاهتمام للعام المقبل وقد افتتحت القسم الادبي بعد ان اعدت له مدرساً للتاريخ والجغرافيا من متخرجي [١٥] دار العلوم السلطانية الاكفاء [١٦]

كما وان من يرغب السؤال عن شيء مما يتعلق بكلية البنات بقسميها الخصوصي والعمومي عليه ان يخابر جناب رئيستها السيدة روث ورك [١٧]

مدير كلية اسيوط مكلانهن [١٨]

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(1) Messrs. (2) Thabit Basta & Co. (*lit.* his partners). (3) Inform (*lit.* surround knowledge). (4) Cootten-ginning mill. (*lit.* vapeur) (5) Situate near. (6) Large quantities. (7) On God be the trust (A common way of closing an advt).

(8) College (9) Evangelical. (10) Those who failed. (11) Entrance-form (12) Catalogue, or Curriculum. (13) Laboratories. (14) Baccalaureate (*Lat.*) (15) Graduates. (16) Efficient. (17) Miss Ruth Work. (18) McClenahan.

هذه المقالة في المؤيد فاذا كانت جريدة الغازيت ترى هذا الرأي وتصرح على صفحاتها معترفة بتقصير المعلمين لهذه اللغات او بعبارة اخرى بعدم كفاءتهم لان يتولوا هذه المراكز التي هي بمنزلة الروح للجسم في سير التعليم فكيف يكون الحال اذا استمر التيار سائراً على ما يبغيه ويهواه ذوو المقاصد والمغرضون من الذين يريدون ارجاع التعليم من اللغة العربية الى اللغات الاجنبية ؟ ان هذا لشيء عجاب

درس ١٧٩ ﴿ تابع ﴾

نحن لا نريد القول بان تعليم اللغات الاجنبية غير نافع ولكن نقول ان الواجب يقضي ان يتمكن المتعلمون من لغة بلادهم ثم هم في حل من ان يتلقنوا من اللغات ما شاؤا ولكن الحالة الموجودة الآن في مدارسنا لا تفيد الطالب شيئاً سوى اختلاط المعلومات التي يأخذها مهوشة فيخرج الطلبة من حجرات الدرس وافئدتهم من هذه المعلومات هواء وها هم الطلبة انفسهم يشهدون بهذه النظرية(١) ويعترفون بهذه الحقيقة الملموسة لانهم اعرف الناس بمدارسهم ولا ينبئك مثل خبير(٢)

والذي لا يختلف فيه اثنان من الطلبة انفسهم ان التعليم باللغة العربية قد افاد الناشئة (٣) فائدة جلى ولا ينكر ذلك الا كل مكابر حتى انهم الآن قد درجوا في حياة جديدة وكثر من بينهم الكتاب والادباء في زمن وجيز واوشكت ألسنة الناشئة ان تخلص من العجمة التي لازمتها زمناً ما (٤) بل اخذت تنفض عن عاتقها كل ما يؤدي الى التبلبل في النطق بفضل المؤلفات العربية وصرنا لا نسمع الكلمات التي كان يلفظها طائفة المتعلمين ممزوجة بالكلمات الفرنجية (٥) فلا هي بالعربية الخالصة ولا هي بالفرنجية المحضة

على اننا لا نلومهم في ذلك لان الاحوال كانت تقضي عليهم بمثل هذا الامر الذي منشؤه التهويش في التعليم لان الطالب الصغير لم يتعود النطق الصحيح بلغة بلاده ثم هو يلقن بجانبها اللغات الاجنبية ولذا يصعب عليه ان يؤدي غرضه خالصاً

(1) Theory, hypothesis. (2) "None can tell you like an expert". (3) *i.e.* Young Egypt. (4) (*Ma* makes the indefinite *more* indef.) (5) Frank, European.

He raised the number of the band to 24 persons, and a school was opened for them at the Barracks in which they were taught for eight hours a day. Before the end of the month of Rabi'-al'Awal, they had become as proficient in their art as one of the best bands; this being due to their intelligence, their strict attention and their desire to excel (*lit.* : to imitate). (From Al-Qibla).

Names of the Lunar Months:

١ المحرم	٤ ربيع الثاني	٧ رجب	١٠ شوال
٢ صفر	٥ جمادى الاولى	٨ شعبان	١١ ذو القعدة
٣ ربيع الاول	٦ جمادى الثانية	٩ رمضان	١٢ ذو الحجة

درس ١٧٨ ﴿ وجوب التعليم بلغة البلاد ﴾

«ان تعليم الامة بلغتها ينقل اليها»
«افراداً من العلم وان تعليمها بلغة»
«غيرها ينقل افراداً منها الى العلم»

قلنا في المقال السابق ان تعليم الابناء بلغة بلادهم يدنيهم الى استقاء المعارف الصحيحة التي تغرب عن [1] اذهانهم اذا تلقوها بلغة اخرى واستدللنا على ذلك بنتائج الامتحانات في العلوم التي يدعي المكابرون انها لا تصل الى ذهن الطالب صحيحة الا اذا كانت باللغات الاجنبية — تلك هي العلوم الطبيعية[2] والكيماوية [3] والنباتية [4] . . . وليت المصيبة وقفت عند هؤلاء الطلبة حتى كنا نقول الامر يهون . ولكن يوجد هناك كثير من الطلبة الذين ينتظمون في سلك المدارس العالية واقعون في هذه الهوة[5] فلا يمكنهم ان يقوموا باعمال المصارف[6] والتجارة وغيرها من الاعمال التي تتطلب اللغات الاجنبية

ولم يكن هذا رأينا الخاص بل ان جريدة الغازيت[7] رأت هذا الرأي في العام الفارط [8] حيث كتبت مقالا في هذا الصدد صرحت فيه بعقم تعليم اللغات الاجنبية في المدارس المصرية كما انها وجهت سهام انتقادها الى التعليم في مدارس الفرير[9] وغيرها من مدارس الطوائف ودلت على ذلك بادلة كثيرة وقد نشرت

(1) Be far from. (2) Physieal. (3) Chemical. (4) Botanical. (5) Abyss (6) Banks. (7) Gazette. (8) Past. (9) R.C. Fréres.

درس ١٧٧ ﴿ الموسيقى العسكرية العربية ﴾

لقد انبهر سكان مكة المكرمة بعد ظهر يوم الجمعة الماضي اذ رأوا جوقة موسيقى عسكرية عربية تمر على حين فجأة من بعض شوارع ام القرى وهي تعزف باطرب الالحان واتقنها توقيعاً . وكل افرادها من اولاد هذه البلاد الذين استطاعوا ان يكونوا — مع حداثة سنهم وقرب عهد تعلمهم — مثل افراد موسيقات البلاد الاخرى الذين مضى عليهم في التمرن على هذا الفن الجميل سنوات كثيرة

وقد كتب حضرة الفاضل الهمام محمود القيسوني وكيل القائد العام في مكة المكرمة يخبرنا بانه لما عزم على تشكيل جوقة موسيقى لحامية مكة المكرمة من احداث المتطوعين لم يكن لديه معلم يقوم بهذه المهمة فشرع من نصف شهر صفر بتعليمهم علامات النوتة وقراءتها الى ان وصل من الطائف في اواسط شهر ربيع الاول معلم تولى هذه المهمة فاكمل عدد الجوقة من ٢٤ شخصاً وعملت لهم مدرسة في الثكنة يتعلمون فيها ثمان ساعات من كل يوم . فلم يكملوا شهر ربيع الاول حتى كانوا كأحسن الجوقات الموسيقية تجويداً لفهم واتقاناً لفرط ذكائهم وشدة نباهتهم ورغبتهم في الاقتباس (عن القبلة)

TRANSLATION:— ARABIC MILITARY MUSIC.

The inhabitants of Mecca ("the honoured") were greatly astonished last Friday afternoon as they saw an Arabic Military Band of Music passing suddenly through some of the streets of the Metropolis playing the merriest and the most elaborate tunes, all its members being from among the natives of this country who have become —in spite of their youth, and short time of learning— like the members of bands in other countries who have spent many years in practising this fine art.

The distinguished and noble *Mahmud El-Qaisuni, Sub-Commandant, wrote informing us that when he proposed to form a band for the Mecca garrison from young volunteers, he had no teacher to carry it out. So he began in mid-Safar to teach them how to read the notes, untill a teacher arrived from Taif and took charge of this affair in the middle of the month of Rabi'-al-'Awal.

* Better omit most honorific titles in translating to English.

الاصلاح المادي والمعنوي(١) ثم ما تلاه من حصول البلاد ايضاً على استقلالها السياسي كما ذكرنا — كل ذلك قد جعل لهذا الوطن دولة مستقلة تمام الاستقلال . فخابت بذلك آمال الاعداء المارقين (٢) . وخفتت اصوات الكاذبين المفترين (٣) . الذين استؤجروا للعمل على ما يذهب بكياننا الديني والقومي (٤) . وبذل الجهد لدس الدسائس التي تفسد على بقية اخواننا المسلمين ما هم فيه من الراحة والهناء والاطمئنان ، خدمة لمآرب جهات معلومة وقضاء لاغراض مفهومة ، فكان الفشل في وجوههم حيثما توجهوا واينما كانوا

والآن لم يبق على امتنا الا ان تستمر فيما اخذت به من اسباب النهوض والتقدم ، ووسائل الفلاح والصلاح ، حتى تحقق بعملها آمال المحبين ، وتميت بالغيظ والكمد قلوب اعدائها المخربين . وان بسلوكها هذا الطريق القويم تكون عضواً حياً بين الامم فتقتبس من اشعة العلوم ما ينير لها سبيل السداد وتحيا به البلاد

وتلك هي الامنية التي يعمل حضرة صاحب الجلالة الهاشمية ملكنا المعظم على ما يوجب تحقيقها والمهمة التي اخذت الامة على نفسها ان تسعى لانجازها وسيكون التوفيق حليفنا في ذلك ان شاء الله تعالى . وما ذلك على الله بعزيز

(عن القبلة)

درس ١٧٥ ﴿ دائرة البريد والبرق في جدة ﴾

كانت البريد والبرق في جدة من الدوائر التي لمستها يد الاهمال المعلومة في زمن الحكومة السابقة . فكانت تلك الدائرة هناك غرفة صغيرة يقطعها حاجز خشبي بسيط يفصل بين عمال الدائرة وبين اصحاب المصالح . فلما منّ الله على هذه الديار بنهضتها المباركة وبدأت الاصلاحات تتناول معاهدها ومرافقها بالتدريج نالت دائرة البريد والبرق في جدة قسطاً من ذلك

(1) Material and moral. (2) Apostates. (3) Calumniators. (4) Take away our religious and national entity

واعتبار الدولة الهاشمية دولة حائزة لحقوق الدول . وعضواً مستقلا في المجموعة الدولية الحاضرة

ولقد كان ذلك من المفهوم ضمناً (١) قبل الآن لما لحلفائنا من المندوبين السياسيين (٢) في ربوعنا (٣) ولان لهذه الدولة حكومة نظامية (٤) نافذة القوانين (٥) في بلاد ذات هيئة اجتماعية (٦) ترمي الى مقصد مشترك (٧) فجاء هذا الاعتراف الرسمي (٨) الجديد ابلغ في التأكيد وافصح في البيان

وان هذه الحادثة الجديدة في تاريخ نهضتنا وما انضمت اليه من الاستقلال الداخلي الذي تقدمها ، ستمهد كل الاسباب التي تسهل للاهالي استثمار (٩) ما اعده الله تعالى فيهم وفي بلادهم من لوازم الحياة وضروريات البقاء ووسائل الراحة والهناء

وعلاوة على (١٠) هذا فان مسارعة الدول الى الاعتراف بدولتنا الجديدة يعد في العرف (١١) الدولي من اجلى البراهين على حسن العلاقات السياسية المتبادلة واستحكام (١٢) الاواصر (١٣) والروابط بينهما ، لذلك نحن نتلقى هذا العمل من حلفائنا بما هو جدير به من الشكر ، وانهم سيرون اننا من احرص الامم على الاعتراف بالجميل (١٤) والعمل على دوام ما يؤيد هذه المنافع المتبادلة ، والاواصر الوثيقة ، الى ما شاء الله (عن القبلة)

درس ١٧٤ ﴿ استقلال الحجاز ﴾

وبعد (١٥) فان حصول البلاد على استقلالها الداخلي بالضرب على ايدي اعدائها المتغلبة ، وتحريرها عن مفاسدهم الخفية والظاهرة ، والدفاع عنها بالدماء العربية الطاهرة ، وقيام حكومة من العرب وللعرب ، وما اعقب ذلك من الاخذ باسباب

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(1) By implication. (2) Political representatives. (3) Pl. of ربع district. (4) Constitutional. (5) Enforcing laws. (6) Society (see Ex. 134). (7) Aiming at common purpose. (8) Official acknowledg ment. (9) Utilisation. (10) In addition to. (11) Conventional language (or, practice)

(12) Strengthening. (13) Ties (14) Acknowledgment of favours *i.e.* Gratitude. (15) And after (*i.e.* after the preliminary remarks.) It is often written, in letters, اما بعد and is always followed by ف introducing the business.)

درس ١٧٢ ﴿ كلام الملوك ملوك الكلام ﴾

(Send for inspection.)

ولما انتهى هؤلاء التلاميذ من نشيدهم ادناهم جلالة الملك المعظم من اعتابه وألقى عليهم النصائح الذهبية الآتية:—

«يا اولادي . انكم اذا كنتم اليوم اطفالا فستكونون غداً رجالا ، وان الغد محتاج الى رجال صالحين يحسنون العمل الذي يفوض اليهم القيام به . ويبيضون وجه قومهم بمآثرهم الحسنة ، وهذا لا يكون الا بتهذيب الاخلاق اولا وبالمعارف ثانياً وما وجدت العلوم الا لتهذيب الاخلاق وتطهير الاعراق وتعويد الناس حسن السلوك الى سعادتي[1] الدنيا والآخرة فالعلوم هي واسطة لذلك ليس الا ، وانكم اذا فهمتم اصول دينكم ودرستم سيرة اجدادكم وآداب لغتكم تجدون لكم من ذلك مناراً يضيء لكم سبيل السعادتين ، وبذلك تجدون تاريخكم المملوء بالمفاخر والمآثر، وان بلادكم في حاجة الى الايدي التي تنفع الخلق بما انعم عليهم به الحق من كنوز الارض ومعادنها ومياهها وعناصرها فسيروا شوطاً جديداً في الزراعة والصناعة والتجارة ، ونحن الذين يأمرنا ديننا بالسعي والعمل ، فاجتهدوا واحرصوا على ان تكونوا خير خلف لخير سلف[2] »

«واني سوف انتهز ان شاء الله تعالى فرصة لزيارتكم في قاعات دروسكم . وسترتب لكل المدارس مساعدات مالية تمكنها من تحقيق هذه الآمال . وقد تألفت هيئة علمية للنظر في وسائل النهوض بالمعارف على ما يوافق حاجة بلادنا . فلم يبق الا ان تجتهدوا لان تكونوا رجالا» (عن القبلة)

درس ١٧٣ ﴿ الدولة العربية الهاشمية ﴾

في نظر الحلفاء

علمنا امس ان الدول العظمى المحالفة لنا صادقت على استقلال بلادنا العربية

(1) (Note the duals, but translate "happiness," only). (2) Worthy posterity of worthy ancestry.

درس ١٦٩ ﴿ الآثار الاسلامية ﴾

قلنا في مقالة مضت ان الآثار الاسلامية في القاهرة وفي بلاد القطر المصري كانت مهملة قبل ان يدرس تاريخ الامم الاسلامية بالجامعة المصرية على يد صاحب الفضيلة الاستاذ الشيخ محمد الخضري بك وكيل مدرسة القضاء الشرعي فلم يكن يعتني بها الا رجال الآثار في مصر والمستشرقون من البلاد الاوربية . فلما كلف الاستاذ القاء الدروس استن سنة[1] حسنة هي تطبيق[2] العلم على العمل فبعد ان يقرأ تاريخ كل دولة توالت على مصر سواء كانت مستقلة او تابعة يطوف بتلاميذه على الآثار الاسلامية او المصرية القديمة فيشرح لهم مقدار عمل كل عامل منهم وحكم التاريخ عليه . وقد اخذنا على عهدتنا منذ خمس سنوات مضت ان نكتب المحاضرات ووصف الزيارات في المؤيد ثم في الاهالي خدمة للتاريخ . وقد كان من وراء ذلك اقبال المتعلمين على دراسة التاريخ والاستفادة من ادواره وظروفه (عن «الاهالي»)

درس ١٧٠ ﴿ تخريب السكة الحجازية[3] بالطيّارات[4] ﴾

ورد علينا من مقام وكالة الداخلية[5] الجليلة البلاغ[6] الآتي

طارت اول امس (٢٩ محرم) طيارتان بقصد تخريب بعض جهات السكة الحديدية[7] الحجازية فوصلتا الى مسافة اربعة اميال جنوباً من قلعة (الحسا) وألقتا قنابلهما على الخط الحديدي في ذلك المكان فأحدثتا فيه تخريباً عظيماً وهدمتا قنطرة كبرى مبنية بالاحجار الصلبة وألقتا في بعض الاماكن المناسبة عدداً كبيراً من منشور[8] حضرة صاحب الجلالة[9] الهاشمية[10] وعادتا بالفوز العظيم والنجاح الباهر (عن جريدة القبلة)

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(1) Sunna = *lit.* course (method). (2) Application.
(3) Hijâz Railway. (4) *c f.* ثلاجة ice-chest سماعة telephone receiver, hearing trumpet; سيارة automobile; غواصة submarine.
(5) Agency for the Interior. (6) Communiqué. (7) Chemin de Fer. (8) Official etter, circular. (9) Owner-of-Majesty. (10) Hashimite (*c. f.* History of Arabia).

درس ١٦٧ ﴿ خطاب اشغال ﴾

اخي العزيز

سلاماً واحتراماً (وبعد) فقد استلمت البضائع التي تكرمتم بارسالها الينا بطريق سكة حديد الحكومة المصرية . وبالمعاينة ظهرت لنا جودة بضائعكم وقيمة صدقكم في الموازين وتعيين الأثمان الامور التي لم يسبق لتاجر شرقي ان جمعها في شخصيته فمع الممنونية الكبرى والشكر الجزيل لحضرتكم قد ارسلت اليكم أثمان البضائع بالكامل كما عينتم حوالة على البوستة وهو مبلغ عشرين جنيهاً مصرياً وارجو ان تتكرموا بافادتي عن ثمن السيرج الافرنجي بالاقة في البرميل بمدينتكم الاسكندرية في هذا الاسبوع . واقبل تحيات اخيك المحب عبد القدوس شاكر

درس ١٦٨ ﴿ افتتاح مدرسة البنات في الاسكندرية ﴾

يوم ٣ مارس المقبل

علم القراء مما نشرناه قبل اليوم ان وزارة المعارف(١) قررت ان تنشيء مدرسة للبنات في الاسكندرية تضارع المدرسة السنية في القاهرة وان تبدأ الدراسة بها هذا العام بحيث يعتبر افتتاحها من اول السنة الدراسية الجارية. وكذلك علموا ان الوزارة استأجرت لها داراً فسيحة في حي محرم بك(٢) ونزيدهم اليوم علماً بان افتتاح المدرسة سيكون يوم السبت ٣ مارس المقبل وان اجور التعليم كما ذكرناه في كتابتنا الماضية ١٢ جنيهاً في العام تدفع ثلاثة اقساط قيمة كل قسط اربعة جنيهات . غير ان القسط الاول في هذه السنة سيكون ١٣٠ قرشاً بمقدار الثلث اي انه يكون أجر التعليم لشهر مارس وحده لمضي شهري يناير وفبراير قبل افتتاح المدرسة

(عن «وادي النيل»)

(1) Education, *lit.* pl: of knowledge. (2) Muharram Bey Quarter.

درس ١٦٥ ﴿ خطاب اشغال آخر ﴾

جناب السيد الافخم

سلاماً واحتراماً وبعد فاننا نعرض لجنابكم اننا انشأنا شركة تجارية مخصوصة للاثاثات المنزلية من فرش صالة(١) ومفروشات اخرى حسنة النوع متقنة الصنع على طرز اورباوي جديد هذا مع مراعاة الاسعار المتهاودة تهاوداً يجذب المشترين وهذه الشركة رهينة امركم فما شئتم من هذه الانواع فهي معدة لجنابكم ونحن في اي خدمة تصدر من جنابكم اطال الله عمركم (الامضاء)

(1) Salle, *Fr*, Sala *It.*

Eng.	Written	Coll. Advts., etc.	Eng.	Written	Coll. Advts. etc.
European	اوربي	اورباوي	American	اميركي	اميركاني
French	افرنسي	فرنساوي	Italian	ايطالي	ايطالياني

درس ١٦٦ ﴿ خطاب آخر ﴾

حضرة الفاضل مدير المطبعة ادام الله بقاءه

بعد السلام بالاحترام اني متأسف جداً لاني لم اقدر ان اكمل الموضوع الذي طلبته مني ولم اكتب لحضرتكم قبل الآن بالاعتذار وذلك لاني خجلان من نفسي ومن تاخيري والسبب هو كثرة الاشغال والاهتمام بامور عديدة فأرجو المعذرة الآن واتعشم ان تكون لي فرصة لذلك في وقت ليس بعيداً

انا الآن موجود في القاهرة وسأقوم لاسيوط ان شاء الله بعد الغد صباحاً وكنت ارغب في مقابلتكم للاعتذار بشخصي ولكن احوالي لا تسمح لي بذلك الآن

حامل هذا هو فهمي افندي ميخائيل وهو ابن اختي واخبرني انه يوجد لديكم محل خال (وظيفة خالية) وتريدون تعيين عامل فيه فأرجوكم بعد مقابلته والوقوف على معارفه ان تعطوه هذه الوظيفة ولي رجاء ان تجدوه حسبما تريدون واني شاكر لكل افضالكم من نحوي واقبلوا احترامي والسلام (الامضاء)

وقد اكفهر (١) الجو في العاصمة بغتة اليوم عند الساعة الواحدة بعد الظهر واعقب ذلك سقوط امطار غزيرة جداً دامت اكثر من نصف ساعة وصحبها رعد شديد ثم بطل المطار وصفى الجو بعد ذلك

وابلغتنا وزارة الداخلية (٢) وقت طبع الجريدة ما يأتي :

تلبد الجو في الفيوم قبيل الساعة الواحدة بعد ظهر اليوم وجادت السماء بامطار غزيرة دامت نحو نصف ساعة ثم انقشعت (٣) وعاد الجو الى الصفاء

(عن جريدة «مصر»)

درس ١٦٢ ﴿ انباء السودان ﴾ (عن الاهرام)

عرض سردار (٤) الجيش وحاكم السودان في الخرطوم في عيد الفطر الماضي الحامية المصرية ثم استقبل في قصره بالنيابة (٥) عن عظمة السلطان جمهور المهنئين بالعيد من الموظفين العسكريين والملكيين (٦) والتجار والاعيان (٧) واعلن في خلال عرض الحامية الانعامات (٨) السلطانية بالطبقات الثالثة والرابعة والخامسة من نشان (٩) النيل على جمهور من الضباط البريطانيين والمصريين وهي الانعامات التي نشرناها مؤخراً في الاهرام. والتلغراف الذي رفعه بتوقيعه الى عظمة السلطان مهنئاً عظمته بهذا العيد بالاصالة عن (١٠) نفسه وبالنيابة عن جميع افراد الجيش . وهذه صورته :

«انني ارجو بمناسبة هذا العيد ان ارفع الى عظمتكم تحيات (١١) الولاء (١٢) بالاصالة عن نفسي وبالنيابة عن جميع افراد الجيش بمراتبه المختلفة وقد صرحت اليوم علناً في اثناء العرض عن الطبقات المختلفة من نشان النيل التي تكرمتم عظمتكم فأنعمتم بها على ضباط جيش عظمتكم اعترافاً لهم بالخدمات الجليلة التي قاموا بها .

(1) Was intensely dark. (2) The Interior. (3) Dispersed, cleared (4) Sirdár. (5) On behalf. (6) Civilians. (7) Notables. (8) Honours, Decorations. (9) Medal. (10) On behalf of himself. (11) Salutations. (12) Loyalty.

الحادثة واتانا بعد ذلك من مكاتبنا في شبين الكوم ان طول الثغرة التي فتحت في السد بقرب ذروه بلغ نحو ١٥ قصبة (١) وان الماء طغى على الاطيان ودخل مساكن العزبة (٢) فأسرع صاحب السعادة (٣) مدير المنوفية الى مكان الحادثة واهتم مع سائر رجال الحكومة بسد الثغرة وقد اغرقوا فيها مركباً كبيراً مملوءاً حجارة والآمال معقودة بالفوز بمنع طغيان الماء (عن المقطم)

درس ١٦٠ ﴿ وفاة فاضل ﴾

توفي امس المرحوم المأسوف عليه الخواجه تاوضروس رزيق وكيل دائرة (٤) سلطان باشا سابقاً ووالد حضرة الخواجه غالي تاوضروس بالغاً من العمر ٦٠ عاماً قضاها بالجد والاجتهاد وفعل الخيرات والمبرات فشق نعيه على (٥) عارفي فضله وحسناته وقد شيعت جنازته بمصر باحتفال مهيب من منزله بحارة التل بشارع الشيخ ريحان بالجزيرة الجديدة الى كنيسة حارة السقايين وصلى عليه نيافة مطران المنيا (٦) مع لفيف من الاكليروس (٧) وأبن (٨) تأبيناً مؤثراً بعد الصلاة عليه ووورى (٩) التراب بدير مار مينا (١٠) فله الرحمة ولآله (١١) الصبر (عن الاهرام)

درس ١٦١ ﴿ المطر والبرد في الوجه البحري (١٢) ﴾
وفي العاصمة والفيوم

جاءنا من مكاتبنا في الوجه البحري ان الامطار تساقطت بغزارة في اكثر الانحاء البحرية وعقبها برد (١٣) كبير الحجم نزل على زراعة الاذرة (١٤) فأسقط اعوادها ويخشى ان يصيب الزراعة المتأخرة ضرر بسبب ذلك

(1) Rods. (2) Farm. (3) Owner of Felicity: title of 3rd class Pasha. (4) Agent of Estate. (5) News of his decease. (6) His Lordship the Bishop of Minia. (7) Clerics. (8) Was eulogised. (9) Was hidden, deposited. (10) At the Monastery of St. Mena. (11) To his family. (12) Egypt is divided into الوجه البحري Delta; and الوجه القبلي Upper Egypt (13) Hailstones (14) Dhura = Maize.

درس ١٥٦ ﴿ اقتصاد الحكومة ﴾

ارسلت وزارة المالية [١] الى وزارات الحكومة ومصالحها [٢] تلفت نظر الموظفين والمستخدمين الى عدم ركوب العربات والسيارات في قضاء المصالح [٣] الرسمية (والاكتفاء بركوب الترام [٤])

درس ١٥٧ ﴿ السلطة العسكرية والكباري [٥] ﴾

نشرت السلطة [٦] العسكرية الاعلان الآتي :

عند مرور او اقتراب احد الاهالي [٧] من احد الكباري المخفورة بجنود بريطانية [٨] اذا ناداه الجندي المعين للحراسة بلغة حتى كان لا يعرفها او اشار اليه اية اشارة يجب عليه ان يقف في الحال طبقاً لاشارة الجندي والا يعرض نفسه لضرب الرصاص [٩]

درس ١٥٨ ﴿ انقلاب قاطرة ﴾

قال مكاتبنا من سنورس : خرج قطار سكة الحديد الزراعية عن الخط بين المعصرة وسنورس (اول امس) فانقلبت القاطرة [١٠] وجميع المركبات على احد جانبيها وكان الركاب قد تنبهوا للخطر المحدق بهم [١١] فقفزوا من المركبات ونجوا جميعهم اما السائق فأصيب بجروح غير خطرة . وقد حدث مثل ذلك بين سنورس والمعصرة ايضاً منذ ايام قليلة وقد تأخر القطار عن موعد وصوله ثلاث ساعات اما الركاب فعادوا على قطار أرسل من الفيوم ليعود بهم (عن المقطم)

درس ١٥٩ ﴿ غرق جزيرة اشمون ﴾

نشرنا في مقطم يوم السبت [١٢] خلاصة ما اتانا من مكاتبنا الاشموني عن هذه

---

(1) Ministry of Finance. (2) Pl. of مصلحة Department, or Administration (3) (Here means) public duties. (4) The tram! (5) Pl. of Turkish for bridge. (6) Authority. (7) Inhabitants. (8) British troops. (9) To be shot. (10) The engine [known colloquially as the *vapeur* !] (11) Surrounding them. (12) "Al Moqattam" of Saturday.

درس ١٥١ ﴿ الذبابة ﴾

انت تحاول ايها الولد ان تمسكني ولكنك لا تنجح فانت تظن ان لي عينين فقط مثل ما لك ولذلك تمد يدك من خلفي وتجتهد ان تخفيها عني ظاناً اني لا اقدر أن اراك مع انك حين تمد يدك اراها فاهرب لان لي عيوناً كثيرة ولكنها ثابتة لا تتحرك مثل عينيك وان كل عين من العينين اللتين تراهما في رأسي مركبة من مئات من عيون صغيرة كل واحدة منها مثل رأس الابرة فأنظر بها الى كل الجهات الى قدام والى خلف والى كل جانب وبهذه العيون الصغيرة ارى كل من يمد يده من ورائي ليمسكني فأطير وأسلم منه ولست اقيم في مكان واحد بل اطير حيث اشاء واقع على احسن المأكولات واحلى المشروبات واذا دفعني احد أذهب ثم ارجع الى حيث كنت ثم اني لا احب كثرة الصوت فلا يعمل جناحاي صوتاً حين اطير ولا حين اقع ولذا اعمل كل ما اريد بدون طنين فلا يحس بي احد الا حين اقع (عن مدارج القراءة)

درس ١٥٢ ﴿ الغرض من العلم ﴾

كم من ليالٍ احييتها بمذاكرة العلم ومطالعة الكتب وحرمت على نفسك النوم ولا اعلم ما كان الباعث لك عليه فان كانت نيتك عرض الدنيا وجذب حطامها[١] وتحصيل مناصبها والمباهاة[٢] على الاقران[٣] والامثال فويل لك[٤] ثم ويل لك. وان كان قصدك فيه تهذيب اخلاقك وكسر النفس الامارة بالسوء[٥] فطوبى لك[٦] ثم طوبى لك (الغزالي)

درس ١٥٣ ﴿ النظافة ﴾

النظافة ضرورية للانسان لانها تكسبه صحة وتزيده راحة وتقيه من اكثر

---

(1) Vanities. (2) Vaunting. (3) Equals. (4) Woe to you. (5) Mortification of "The Soul that commands to do evil" A Quranic quotation. (6) Blessedness to you (*c.f.* Sermon on the Mount, St. Matt. v)

HOW TO USE THIS "READER."

1. The "Reader" must be studied from the time the student reaches Lesson 150. After Lesson 151 work Exercise 151, after 152 do Exercise 152, and so on.
2. Use the lexicon freely, but enter all new information in the rough "Day book", thence (after verification) post to the "Ledger" vocabulary book. *Read aloud*—(to a sheikh, if possible).
3. After translating to English and studying the notes, etc., the student should *translate back to Arabic.* Read aloud again.
4. If at all possible, write the exercises from dictation by an Eastern.

AN ARABIC READER.

مختارات للمطالعة هنيئا

ملحقة

بالدروس شيئا فشيئا

جمعها

عبد الهادى القاهرانى

رئيس تحرير مؤلفات مطبعة النيل المسيحية

CLASSIFICATION OF SELECTIONS:

School Reader Exercises.

General News.

Specimens of Correspondence.

Extracts from the new Mecca Official Organ القبلة being the written language of Arabia in 1917 A.D.

Advertisements, etc, (including the new "Census Law")

Extracts from الف ليلة وليلة being part of a passage set for an Egyptian Government "Advanced" Exam.

Poetical Extracts, etc. Examination Paper.

KEY to "Arabic Simplified."

EXAM: PAPER 7 (A), p. 19.

(١) ضَرَبَ جَمَلاً
(٢) أَقَرَأْتَ كِتَابًا
(٣) أَ كَتَبْتَ كِتَابًا
(٤) مَا كَتَبْتَ كِتَابًا
(٥) أَمَا كَتَبْتُ
(٦) قَرَأَ رَجُلٌ كِتَابًا

(٧) أَ قَتَلَتْ رَجُلاً
(٨) أَ رَكِبْتَ
(٩) ضَرَبْتَ رَجُلاً
(١٠) أَمَا أَكَلْتُ
(١١) أَرَكِبْتَ جَمَلاً
(١٢) مَا رَكِبْتُ جَمَلاً

(B.) A man ate.
She killed a man.
A man struck a camel.
Did a man kill a man ?
Hast thou (m) struck a man ?
Have I not read a book ?
A king killed a camel.
Did she mount a camel ?
Have you read a book ?

EXAM: 13 (p. 34).

She believed in Christ.
The apostle wrote to me.
A base (vile) man.
The vile boy.
I took the sword from the man.
He broke the door.

ضَرَبَتِ ٱلشَّمْسُ ٱلرَّجُلَ
مَا كَتَبَتِ ٱلْكِتَابَ
مَا آمَنْتُ بِشَيْءٍ

أَخَذْتَ ٱلسَّيْفَ مِنَ ٱلرَّجُلِ
أَمَا قَتَلْتَ ٱلْجَمَلَ
الإِيمَانُ بِٱللهِ

EXAM: PAPER 20, p. 52.

1. The tribe believed in the religion of Islam.
2. The Prophet's daughter is in the judge's town
3. Have they a Sultân ?
4. We have the bread of life.
5. Didst thou (f) see the man and the boy ?

6. Didst thou (f) not eat the bread ?
7. Hast thou (f) a sister ?
8. They have a king and prince.
9. Are the-people-of-the-scripture in Egypt ?
10. The King of the Heavens.
11. Did the king write a letter ?
12. Has the king a son ?

١ آمَنَ بِٱلْقُرْآنِ
٢ أَهْلُ ٱلْكِتَابِ فِي دَارِ ٱلسَّلَامِ
٣ هَلْ لِلْأَمِيرِ مَدِينَةٌ
٤ أَكَتَبْتَ ٱلْكِتَابَ بِقَلَمِ ٱلرَّجُلِ
٥ ضَرَبَتِ ٱلشَّمْسُ غُلَامًا
٦ أَمَا رَكِبْتَ
٧ أَآمَنْتَ بِكِتَابٍ (هَلْ آمَنْتَ)
٨ هَلْ لَكُمْ طَعَامٌ (أُكُلٌ)
٩ أَكَتَبْتِ ٱلْجَوَابَ (الرسالة)
١٠ يَوْمُ ٱلدِّينِ
١١ آمَنْتُ بِكِتَابِ ٱللهِ مِنَ ٱلْبَدْءِ
١٢ قَطَعْتُ رَأْسَ ٱلْغُلَامِ بِٱلسَّيْفِ

EXAM : PAPER 25, p. 65.

(A.)

1. My book was here ; where is it ?
2. I was with so-and-so.
3. The owner (giver) of the Qurân is the apostle of God.
4. He is a handsome man (he is handsome).
5. They are the men of God (God's men).
6. We dwelt in the prophet's city.

(B.)

١ هِيَ ٱمْرَأَةٌ صَالِحَةٌ
٢ كُنْتُ قَرِيبًا مِنْ بَلَدِي
٣ بَلَدِي قَرِيبٌ مِنَ ٱلمَدِينَةِ
٤ أَنْتَ رَجُلٌ طَيِّبٌ
٥ هَلْ عَرَفْتَ ٱلْقَاتِلَ وَٱلْمَقْتُولَ
٦ أَيْنَ كِتَابِي

(C.) SEE 24 : 9, page 62.

EXAM : PAPER 40, p. 105.

I. I and 2.

دخَلَ يَدْخُلُ . خَرَجَ يَخْرُجُ . نَظَرَ يَنْظُرُ

اُدْخُلْ . اُسْجُدْ . اُخْرُجْ . اُعْبُدْ . اُنْظُرْ . اُقْعُدْ . اُقْتُلْ . اُكْتُبْ

3. SEE LESSON 20 : 2, 3, 4, 7 & 8.

(II.)

(١) لِمَاذَا لَمْ تَمْنَعْهُمْ مِنَ ٱلدُّخُولِ

(٢) سَيَكُونُونَ قَدْ خَرَجُوا قَبْلَ حُضُورِ ٱلْمُعَلِّمِ

(٣) لِمَاذَا لَمْ تَحْضُرِي أَمْسِ (بِٱلْأَمْسِ)

(٤) كَانَ يَقُولُ رَسُولُ ٱللّٰهِ (كَانَ رَسُولُ ٱللّٰهِ يَقُولُ) اَلْحَمْدُ لِلّٰهِ

(٥) بِسْمِ ٱللّٰهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

(٦) نَهَارُكَ سَعِيدٌ يَا شَيْخُ . نَهَارُكَ سَعِيدٌ يَا وَلَدُ (يَا ٱبْنِي)

(٧) اَلْحَقُّ عَلَيَّ ٱلْآنَ

(٨) لَيْسَ فِي يَدَيَّ شَيْءٌ

III.

(1) He did not and never will succeed in his work.
(2) There is no deity but GOD.
(3) Why did you not worship God ?
(4) Was she not ill yesterday ?
(5) After an hour, the pupil (f) will have learnt the lesson.
(6) Have they (f) understood the meaning of the psalm ?
(7) Let the above-mentioned murderer be killed.
(8) No matter (Never mind).

EXAM : PAPER 50, p. 130.

(١) طَيَّارُونَ — أَفْضَلُونَ — شُهُورٌ — صُحُونٌ — سِنُونَ وَسَنَوَاتٌ — لُغَاتٌ — تَلَامِيذُ (تِلْمِيذَاتٌ) — ظُلُمَاتٌ — هٰؤُلَاءِ — اولٰئِكَ — أَحْمَالٌ — أَفْكَارٌ — أَشْغَالٌ — نُجُومٌ

(٢) لَا تَنْطِقْ بِٱسْمِ ٱلرَّبِّ إِلٰهِكَ بَاطِلًا لِأَنَّ ٱلرَّبَّ لَا يُبْرِئُ مَنْ نَطَقَ بِٱسْمِهِ بَاطِلًا

(٣) SEE PAGE 40.

II.

(1) As regards the two women, one of them is sick and the other is well.

(2) The two wives of the prince entered one of his castles.

(3) Worship (serve) God; did you not understand who He is?

(4) Praise be to God, the Lord of the worlds.

(5) They are the good people.

(6) My hand is long and my foot is small.

(7) I shall understand the tongue of the Angels, bit by bit.

(8) The pupils *(f)* were in the habit of learning their lessons by night, but their teachers forbade them.

(III.)

(١) كَانَ مُعَلِّمُونَا يَخْرُجُونَ (خَارِجِينَ)

(٢) اَلْمُبَشِّرَانِ لَيْسَا عَاقِلَيْنِ جِدًّا (لَيْسَ ٱلْمُبَشِّرَانِ)

(٣) اَلْمُؤْمِنُونَ وَٱلْمُؤْمِنَاتُ سَيَدْخُلُونَ ٱلْجَنَّةَ

(٤) لَمْ يَضْرِبُوهَا بِضَرَبَاتٍ كَثِيرَةٍ

(٥) لِذَلِكَ ٱلْمُسْلِمِ ٱمْرَأَتَانِ (زَوْجَتَانِ)

(٦) كَثِيرَاتٌ مِنَ ٱلْمُسْلِمَاتِ جَاهِلَاتٌ جِدًّا وَلٰكِنَّ ٱلْمَذْكُورَتَيْنِ لَيْسَتَا جَاهِلَتَيْنِ

(٧) أَخَوَاكَ حَضَرَا لِيَزُورَاكَ وَهُمَا مَعْ وَالِدَيْكَ

(٨) اِبْنَا أَمِيرِنَا مَشْهُورَانِ

EXAM: PAPER 60, p. 154.

(A.)

(1) Peace be upon you. Upon you be peace and the mercy and blessing of God.

(2) God created heaven and earth in eight days.

(3) Those have guidance from (are guided by) their Lord.

(4) I studied in many schools.

(5) My brother is an inspector, but my father is a peasant.

(6) He is the owner of houses and stores.
(7) The King's speech is the best of speech.
(8) These are more excellent than those.
(9) He is more industrious than she
(10) The peasants of Egypt know their work.

(B.)

(١) مَتَى يَكُونُ ٱلصُّلْحُ بَعْدَ هٰذِهِ ٱلْحَرْبِ
(٢) مَنْ هُوَ ٱلْخَلِيفَةُ (أَمِيرُ ٱلْمُؤْمِنِينَ) ٱلْآنَ
(٣) ٱلَّذِي تُحِبُّهُ مَرِيضٌ
(٤) ٱلْأَمِيرَتَانِ ٱللَّتَانِ رَأَيْنَا قَصْرَهُمَا قَدْ رَجَعَتَا
(٥) سَلْمَى أَوَّلُ نِسَائِي وَأَجْمَلُهُنَّ
(٦) ذَهَبْنَا إِلَى مَسَاجِدَ كَثِيرَةٍ
(٧) رَجَعَتِ ٱلْبِنْتُ لِتَسْأَلَ (لِكَيْ تَسْأَلَ) أَخَاهَا
(٨) كَانَ أَخُوهَا مَعَ أَبِي زَيْدٍ
(٩) فَاطِمَةُ أَجْمَلُ مِنْ مَرْيَمَ
(١٠) نَعَمْ هِيَ أَجْمَلُ كُلِّ ٱلْبَنَاتِ

C. 1. SEE LESSON 42 : 5, 6.
2. LESSON 57 : 1—3.

EXAM: PAPER 70, p. 182. (A.)

(1) "The path of those to whom Thou hast been gracious".
(2) Those people are believers in God.
(3) As thy days [may] thy rest [be].
(4) Cairo is the greatest of the capitals of the East.
(5) I have no friend but the grave.
(6) The Lord lift up His countenance upon thee, and give thee [peace.
(7) "He whom thou lovest is sick."
(8) There is no deity but God (Allah). There is no strength and no power save in God.
(9) The proprietors of newspapers are among the richest men [of Egypt and India.
(10) All churches have creeds

B.

(١) وَضَعَتْ كُتُبَ ٱلمَزَامِيرِ فِي أَحَدِ صَنَادِيقِهَا

(٢) هٰذِهِ ٱلْجَائِزَةُ أَعْظَمُ كُلِّ ٱلْجَوَائِزِ

(٣) لَا أَقْدِرُ أَنْ أَضْرِبَ أَبِي أَوْ أَخِي أَوْ أُمِّي

(٤) جَاءَ رَجُلٌ آخَرُ إِلَى قَصْرِ ٱلسَّلَاطِينِ

(٥) هٰؤُلَاءِ ٱلنَّاسُ أَفْقَرُ مِنْ أُولٰئِكَ

(٦) هَلِ ٱلْفُقَرَاءُ أَحْسَنُ (أَفْضَلُ) مِنَ ٱلْأَغْنِيَاءِ

(٧) لِكُلِّ إِنْسَانٍ طَرِيقَانِ أَمَامَهُ وَلٰكِنْ أَحَدُهُمَا فَقَطْ طَرِيقُ ٱلْحَيَاةِ

(٨) لِكَيْ يَأْذَنَ لَهُمْ بِٱلدُّخُولِ

C. I. SEE p. 40.

EXAM: PAPER 80, p. 204.

(A.)

(1) "Worship me, myself.

(2) Teach me *(fem. Pl.)*

(3) "It is not lawful for [any] to eat it except the priests".

(4) "They were sore afraid". (They feared a great fear).

(5) What is the greatest event of the week ?

(6) Hearing is not like seeing.

(7) May God bless the benefactor.

(8) Are the rules of the Noun of Agent mentioned in the dictionaries (lexicons) ?

(9) God help you (bestow upon you).

(10) God is gracious (generous).

B.

(١) لَا تُدْخِلْنِي فِي تَجْرِبَةٍ

(٢) تَقْدِرُ أَنْ تَعْمَلَ هٰذَا ٱلْعَمَلَ (تَفْعَلَ هٰذَا ٱلْفِعْلَ) وَلٰكِنْ بِصُعُوبَةٍ

(٣) أَصْنَعُ إِحْسَانًا إِلَى أُلُوفٍ مِنْ مُحِبِّيَّ

(٤) لَا تَنْطِقْ بِٱسْمِ ٱلرَّبِّ إِلٰهِكَ بَاطِلًا لِأَنَّ ٱلرَّبَّ لَا يُبْرِئُ مَنْ نَطَقَ
بِٱسْمِهِ بَاطِلًا

(٥) أُطْلُبْ مَفَاتِيحَ ٱلصَّنَادِيقِ مِنَ ٱلنَّجَّارِ

(٦) وَضَعْتُ كُتُبَ ٱلتَّفَاسِيرِ فِي أَحَدِ صَنَادِيقِي

(٧) ٱلْخُلَفَاءُ أَقْوِيَاءُ جِدًّا ٱلْآنَ

(٨) أُرِيدُ أَنْ أَنْظُرَ بَعْضَ ٱلْقَوَامِيسِ

(٩) وَعَلِّمُوهُمْ أَنْ يَحْفَظُوا كُلَّ (جَمِيعَ) مَا أَوْصَيْتُكُمْ بِهِ

(١٠) وَٱلَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

80 : C. (Ten to be answered).

إِكْرَامٌ "Honouring". Maşdar of أَكْرَمَ measure إِفْعَالٌ

حَضْرَتُهُ He (a honorific phrase) lit. "His presence."

تَسْمِيَةٌ Maşdar of II Conj : سَمَّى to give a name to.

تَفَاسِيرُ Plural of تَفْسِيرٌ (explanation, commentary) ; being المصدر of the verb فَسَّرَ (to explain).

مُرْسَلٌ Missionary (one sent); passive participle of أَرْسَلَ to send.

اَلْقَاهِرَةُ Active participle (fem :) of قَهَرَ (to conquer) ; "Cairo".

تَسْبِيحٌ المصدر of the verb سَبَّحَ (to praise) تَفْعِيلٌ

إِسْلَامٌ المصدر of the verb أَسْلَمَ (to surrender to God) upon the measure إِفْعَالٌ. The local meaning is Mohammedanism.

إِحْسَانٌ المصدر of the verb أَحْسَنَ (to do good) measure إِفْعَالٌ

إِصْلَاحٌ المصدر of the verb أَصْلَحَ (to reform) measure إِفْعَالٌ

مُبَاحَثَةٌ المصدر of the verb بَاحَثَ (to discuss) measure مُفَاعَلَةٌ

اَلْمُخَاطَبُ Passive participle of the verb خَاطَبَ. It is the word used in Arabic for the 2nd. person singular.

EXAM : PAPER 90, p. 225.

١ هَلْ فِي مَخَازِنِكُمْ بَضَائِعُ قَابِلَةٌ لِلانْفِجَارِ
٢ لاَ تَضْطَرِبْ قُلُوبُكُمْ أَنْتُمْ تُؤْمِنُونَ بِٱللهِ فَآمِنُوا بِي
٣ كُنْتُ اريدُ أَنْ أَكُونَ حَاضِراً مَعَكُمُ ٱلْيَوْمَ . (أَنْ أَحْضُرَ)
٤ اِنْهَزَمَ جَيْشُ ٱلعَدُوّ ٱلبَارِحَةَ (أمس)
٥ اِصْبِرْ وَٱنْتَظِرْ لِأَنَّ ٱلصَّبْرَ جَمِيلٌ
٦ يُقَالُ (قِيلَ) إِنَّ هٰذِهِ ٱلْمَرْأَةَ قَدْ أَسْلَمَتْ
٧ لاَ أَفْتَكِرُ أَنَّ عِنْدَنَا بَضَائِعَ قَابِلَةً لِلالْتِهَابِ فِي ٱلْوَقْتِ ٱلْحَاضِرِ
٨ لاَ أَعْلَمُ مَاذَا كَانَتْ مَوَاضِيعُ مَوَاعِظِهِ يَوْمَ ٱلْخَمِيسِ ٱلْمَاضِي
٩ مَاذَا كَانَ مَوْضُوعُ خُطْبَةِ ٱلْجُمْعَةِ فِي ٱلْمَسْجِدِ

(B.)

1. Let us thank God that two men and a woman have joined the church.
2. By examination a man is either honoured or dishonoured.
3. The two armies fought together and one of them was defeated.
4. The allies gained a decisive victory over the enemy.
5. Speak as you like, then proceed to work.
6. Bad company corrupts good character (manners, morals).
7. After putting trust in God I turned (paid attention) to my work.
8. I received a certain amount of benefit from meeting him.

(C.)

1. فَعَّلَ (See 72 : 2) Ex : كَسَّرَ To smash up.
2. اِنْفَعَلَ (See 72 : 2) Ex : اِنْقَطَعَ To be cut off.
3. تَفَاعَلَ (See 72 : 2) Ex : تَقَاتَلَ To fight together.

C. English.	Plural.	Dual.	Singular.
Day	أَيَّامٌ	يَوْمَانِ	يَوْمٌ
Week	أَسَابِيعُ	اسْبُوعَانِ	أُسْبُوعٌ
Month	شُهُورٌ	شَهْرَانِ	شَهْرٌ
Year	سَنَوَاتٌ	سَنَتَانِ	سَنَةٌ
Father	آبَاءٌ	أَبَوَانِ	أَبٌ
Mother	أُمَّهَاتٌ	أُمَّانِ	أُمٌّ
Brother	إِخْوَةٌ	أَخَوَانِ	أَخٌ
Sister	أَخَوَاتٌ	أُخْتَانِ	أُخْتٌ
Newspaper	جَرَائِدُ	جَرِيدَتَانِ	جَرِيدَةٌ
Library	مَكَاتِبُ	مَكْتَبَتَانِ	مَكْتَبَةٌ
Book	كُتُبٌ	كِتَابَانِ	كِتَابٌ
Church	كَنَائِسُ	كَنِيسَتَانِ	كَنِيسَةٌ
House	بُيُوتٌ	بَيْتَانِ	بَيْتٌ
Dog	كِلَابٌ	كَلْبَانِ	كَلْبٌ
Cow	بَقَرٌ	بَقَرَتَانِ	بَقَرَةٌ
Mule	بِغَالٌ	بَغْلَانِ	بَغْلٌ

EXAM : PAPER 110, p. 260.

A.

(1) Eat and drink merrily (with good health).

(2) The General Officer Commanding (G.O.C.) asks to be supplied with large reinforcements.

(3) I congratulate you upon your safe return (soundly and safely).

(4) And I do good to thousands of my lovers (them that love me).

(5) She was not ill.
(6) The Assembly (Conference) of the Presbytery (Board of Sheikhs) will be held on the first of next month.
(7) GOD, there is no deity but He.
(8) I believe (*lit.* I have believed) in God and His Angels and His Apostles and His Scriptures and in the Last Day.
(9) The woman delayed until the sun grew (should grow) hot.
(10) The carpenter said : "I do not like to hurry my work".

B.

(١) اِسأَلْ هذَيْنِ الشَّيْخَيْنِ مِنْ أَيْنَ هُمَا
(٢) قَدِ امْتَلأَتِ ٱلْمَدْرَسَةُ فَلْنَبْتَدِئْ
(٣) أُومِنُ (آمَنْتُ) بِٱللهِ وَبِرَسُولِهِ
(٤) اِستَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ
(٥) أَكْرِمْ أَبَاكَ وَأُمَّكَ لِكَيْ تَطُولَ أَيَّامُكَ عَلَى ٱلْأَرْضِ ٱلَّتِي يُعْطِيكَ ٱلرَّبُّ إِلٰهُكَ
(٦) هَرَبَتِ ٱلْبَنَاتُ مِنْ مُعَلِّمَتِهِنَّ
(٧) كَانَتِ ٱلْمَرْأَتَانِ تَتَنَبَّآنِ عَنِ ٱمْتِدَادِ مَلَكُوتِ ٱللهِ
(٨) هٰكَذَا أَحَبَّ ٱللهُ ٱلْعَالَمَ
(٩) هَاتَانِ ٱلسَّيِّدَتَانِ تَستَحِقَّانِ مَدْحَكَ
(١٠) كَأَنَّهُ كَانَ مَشْغُولاً

C. To stretch	تَمُدَّانِ	مَدَدْتُمَا
„ deserve	تَستَحِقَّانِ	اِستَحْقَقْتُمَا
„ be filled	تَمتَلِئَانِ	اِمْتَلأْتُمَا
„ write (a book)	تُؤَلِّفَانِ	أَلَّفْتُمَا
„ abstain	تَمْتَنِعَانِ	اِمْتَنَعْتُمَا
„ think	تَفْتَكِرَانِ	اِفْتَكَرْتُمَا

EXAM: PAPER 120, p. 281.

A.

(1) Death is nothing but sleep.

(2) Have you asked pardon from God and repented with true repentance?

(3) We inform you that all who were brought out (turned out) of the cities dwelt (settled down) safely in the new place.

(4) The two sticks upon which you have written are to be in your hand before their eyes.

(5) Bring your proof, if you are right (honest).

(6) You have been weighed in the balances and found wanting.

(7) There is no benefit in repetition.

(8) Let the king's will be done.

(9) We chose to reside in your city this second time, because we were very comfortable the first time.

(10) If the fever does not increase upon him these two (few) days he will be better next week.

B.

(١) لَمْ تَجِدْ فِي بَيْتِ أَبِيهَا أَكْثَرَ مِنْ ثَمَانِيَةِ دَرَاهِمَ

(٢) لَا تَيْأَسُوا مِنْ رَحْمَةِ ٱللهِ لِأَنَّهُ رَحِيمٌ جِدًّا

(٣) لَا تَقْدِرُ أَنْ تَجِدَ شَخْصًا تَمَامًا كَمَا هُوَ مَوْصُوفٌ بِٱلْآخَرِينَ

(٤) لُمْنَاكَ لِأَنَّكَ لَمْ تَزُرْنَا

(٥) قِيلَ إِنَّ ٱلْمَنْزِلَ بِيعَ بِثَمَنٍ بَخْسٍ (قَلِيلٍ)

(٦) عُوقِبَ بَنُو إِسْرَائِيلَ لِأَنَّهُمْ لَمْ يُطِيعُوا ٱللهَ بَلْ قَاوَمُوا أَنْبِيَاءَهُ

(٧) إِسْتَيْقِظْ أَيُّهَا ٱلنَّائِمُ وَقُمْ مِنَ ٱلْأَمْوَاتِ فَيُضِيءَ لَكَ ٱلْمَسِيحُ

(٨) بَلَغَنَا (سَمِعْنَا) أَنَّ ٱلْقَائِدَ ٱلْعَامَّ لِجَيْشِ ٱلْاِحْتِلَالِ أَرْسَلَ يَسْتَمِدُّ (يَطْلُبُ) إِمْدَادَاتٍ وَلٰكِنْ رَغْمًا عَنْ كُلِّ ذٰلِكَ قَدِ ٱنْهَزَمَ ٱنْهِزَامًا

(٩) سَنَزِنُهُ فِي ٱلْمِيزَانِ

(١٠) أَلَيْسَ ٱلْمِحْرَاثُ أَنْفَعَ مِنَ ٱلسَّيْفِ

B.

(1) The Allies did not occupy the city completely.
(2) A promise is a debt to the freeman.
(3) Paradise is under the feet of mothers. [A "tradition"].
(4) I will certainly beat them.
(5) How excellent was Zaid !
(6) Be content with what money you have.
(7) Bring me a dollar.
(8) "Not long to wait" (or, "Tomorrow will soon be here"; *lit* "Every coming thing is near").
(9) O Jehovah (LORD) our Lord (God) how glorious is Thy name in all the earth !
(10) Do not count those who fought in the Path of God (*i.e.* "Holy War") as dead, because they are alive in Paradise.

C. N. A. Fem :		N. A. Masc :		Verb.
تَائِبَاتٌ	تَائِبَةٌ	تَائِبُونَ	تَائِبٌ	تَابَ
زَائِرَاتٌ	زَائِرَةٌ	زَائِرُونَ	زَائِرٌ	زَارَ
مُلَائِمَاتٌ	مُلَائِمَةٌ	مُلَائِمُونَ	مُلَائِمٌ	لَاءَمَ
مُوفِيَاتٌ	مُوفِيَةٌ	مُوفُونَ	مُوفٍ	أَوْفَى
آتِيَاتٌ	آتِيَةٌ	آتُونَ	آتٍ	أَتَى
مُسْتَقْصِيَاتٌ	مُسْتَقْصِيَةٌ	مُسْتَقْصُونَ	مُسْتَقْصٍ	اِسْتَقْصَى

EXAM : PAPER 140, p. 325. A.

كَانَ لِامْرَأَتَيْنِ ٱبْنَانِ مَاتَ أَحَدُهُمَا فَتَخَاصَمَتِ ٱلْوَالِدَتَانِ عَلَى ٱلِابْنِ ٱلْحَيِّ وَشَكَتَا أَمْرَهُمَا لِلنَّبِيِّ دَاوُدَ عَلَيْهِ ٱلسَّلَامُ فَحَكَمَ لِأَكْبَرِهِمَا وَلَمَّا أَصَرَّتَا عَلَى ٱلتَّخَاصُمِ بَعَثَ بِهِمَا لِٱبْنِهِ سُلَيْمَانَ عَلَيْهِ ٱلسَّلَامُ وَبَعْدَ أَنْ قَصَّتَا لَهُ قِصَّتَهُمَا قَالَ سُلَيْمَانُ « هَاتِ سِكِّينَةً » فَأُوتِيَ لَهُ بِهَا وَقَالَ « ٱقْطَعِ ٱلْوَلَدَ ٱلْحَيَّ إِلَى نِصْفَيْنِ وَأَعْطِ لِكُلٍّ مِنْهُمَا نِصْفًا »

فَصَرَخَتْ أَصْغَرُهُمَا قَائِلَةً « لَا تَقْطَعْهُ قَطُّ بَلْ أَعْطِ نَصِيبِي لِلْأُخْرَى »

فَقَالَ لِلصَّغِيرَةِ « خُذِيهِ إِذًا لِأَنَّهُ ٱبْنُكِ »

B.

(1) It was said to one of the philosophers, "What is the thing which may not be said, even if it is true? He said, "A man's praise of himself."

(2) Know (you must know) that angels are kept like holy gems in the upper chambers of heaven; they obey God and do what they are ordered.

(3) During the time of the Pharaohs, a virgin wished to spend her nights in the deserts and wildernesses, and actually spent some time thus; but some of the savages (barbarians Berbers) forbade her, from fear of the tribes of negroes.

C.

شُلٌّ Palsied; plural of أَشَلّ upon the measure فُعْلٌ

أُمَمٌ Nations; plural of أُمَّةٌ upon the measure فُعَلٌ

رُعَاةٌ Shepherds; plural of رَاعٍ upon the measure فُعَلَةٌ

Its verb is رَعَى to pasture a flock.

زَكَاةٌ Almsgiving; زَكَاةٌ legal alms, صَدَقَةٌ voluntary charity.

مَرْضَى Sick ones; plural of مَرِيضٌ upon the measure فَعْلَى

صَحْرَاءُ Desert. Its plural is صَحَارٍ or صَحَارَى

أَهَالٍ People. It is a plural of أَهْلٌ

حِكَمٌ Wise maxims: its singular is حِكْمَةٌ

حَجَرٌ Stone: its plural is حِجَارَةٌ upon measure فِعَالَةٌ

قَاضٍ Judge: its plural is قُضَاةٌ upon the measure فُعَلَةٌ

وَادٍ Valley: its plural is أَوْدِيَةٌ upon the measure أَفْعِلَةٌ

آلِهَةٌ Deities: it is the plural of إِلَهٌ upon the measure أَفْعِلَةٌ

رَعِيَّةٌ Flock; subjects. Its plural is رَعَايَا upon the measure فَعَالَى

شَمَامِسَةٌ Deacons: plural of شَمَّاسٌ

أَيَادٍ Hands. It is the "plural of plural" of يَدٌ "hand", whose simple plural is أَيْدٍ

طُرُقَاتٌ Ways, roads. It is the "plural of plural" of طَرِيقٌ whose simple plural is طُرُقٌ

أُمَّهَاتٌ Mothers: it is the plural of the word أُمٌّ

اَللَّيَالِي The nights. This is the defined plural of the word لَيْلَةٌ

EXERCISE 148, p. 346.

1. God is one, He has no second.
2. The Arabic proverb says : "A bird in the hand is better than ten on the tree."
3. Christ said : Thus there will be more joy in heaven over one sinner repenting than over ninetynine righteous ones who need no repentance".
4. "And we sent him to a hundred thousand or more".
5. A woman who has ten coins, of which one has got lost, does she not light a lamp (light) and search for it ?
6. Of the ten virgins there were five wise and five foolish : the five wise ones entered with the bridegroom, but to the foolish ones the Master said, "I do not know you".
7. God created the world in six days and rested on the seventh day.
8. This matter is a hundred times worse than the first one.
9. The second matter is ten times more important than the first.
10. I declare that I will give (pay) you back double for all your sins.

EXAM: PAPER 150, p. 352. A.

1. Great is the difference between the ignorant and the wise.
2. Would that she had been a bird, then she might have flown away from us so that we should not see her again.
3. "Had your Lord pleased, He would have made mankind of one religion" (Quran).
4. "Freely (gratuitously) ye have received (taken), freely give".
5. "Thee only do we worship, and of Thee do we ask help ; guide Thou us in the right path".
6. My poetry shines on yourdoor as a necklace shines on Khalisa

who will make a good job of the work which is committed to them, and who will benefit their people (*lit* : whiten their face) by their good deeds. This can only be by cultivating morals first and knowledge second. Learning only exists for refining morals and purifying the race (*lit* : origins) and teaching (*lit* : accustoming) people to good conduct (*lit* : walk) towards the felicity of this world and the next. Thus learning (science) is a means to that, nothing more. Now if you understand the rudiments of your religion and study the life of your ancestors and your literature you will find in that a lighthouse to lighten for you the path of felicity (*i.e.* here and hereafter). And you will repeat your history, which is full of excellencies (*lit.* things to boast about) and noble deeds. Truly your country is in need of hands which benefit the world (*lit.* creation) with what God (The Truth) bestowed upon them of the earth's treasures, its minerals, and its waters, and its elements. Then take a new step (make a new departure) in agriculture, manufacture and commerce, for we are of those whose religion orders them to work hard. Then be active and try to be worthy posterity of worthy ancestry (good sons of good parents).

I shall seize, if God will, the (first) opportunity to visit you in your class-rooms ; and financial grants will be provided for all schools to unable them to realise these prospects ; a scientific society has already been formed to consider the means of promoting education according to the needs of our country ; there only remains for you to endeavour to be men. (From Al-Qibla).

EXAM: PAPER 200, page 443.

I. A. THE MONEY-BAG.

A person went out with a money-bag to the market to buy a donkey. A man met him in the road and said to him : "Where to ?" (Where are you going ?) He said, "To the market to buy a donkey." He said, "Say, If God Most High will." He said, "This is not the place for 'if God will' : the money is in my pocket and the donkey is at the market." When he arrived at the market, a thief struck his pocket and took the bag. When he returned home, that man met him and said to him, "Where from ?" He said, "From the market, 'if God will,' and I did not buy the donkey, 'if God will,' and lo : I am a bankrupt, 'if God will,' and the curse is upon you, 'if God will."

I. B. See page 321 for translation of "Al-Rashid."

2. (a) Historians (traditionists) have related that Noah was the first prophet sent, and that his people worshipped idols instead of God. Noah was sent to them and called them to God, but they used to assault him and ridicule him. God revealed to him that he should build the ark (*lit.* God revealed to him : "Build the ark") because they were to be drowned. He constructed it from teak wood, making it 300 cubits long and 50 cubits wide.

2. (b)

ذَكَرَ أَهْلُ ٱلْأَخْبَارِ أَنَّ نُوحًا أَوَّلُ نَبِيٍّ بُعِثَ وَأَنَّ قَوْمَهُ كَانُوا أَهْلَ أَوْثَانٍ يَعْبُدُونَهَا مِنْ دُونِ ٱللهِ — فَبُعِثَ لَهُمْ نُوحٌ فَدَعَاهُمْ إِلَى ٱللهِ فَكَانُوا يَبْطِشُونَ بِهِ وَيَسْتَخِفُّونَ بِهِ — وَأَوْحَى ٱللهُ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ فَإِنَّهُمْ مُغْرَقُونَ — فَصَنَعَهُ مِنْ خَشَبِ ٱلسَّاجِ وَجَعَلَ طُولَهُ ثَلَاثَ مِائَةِ ذِرَاعٍ وَعَرْضَهُ خَمْسِينَ ذِرَاعًا

3. Six only of these to be answered.

Plural.	Singular.	Word.
صُوَرٌ	—	صُورَةٌ
—	عَامِلٌ	عَمَلَةٌ
—	شَاهِدٌ	شُهُودٌ
غُزَاةٌ	—	غَازٍ
فِتْيَانٌ	—	فَتًى
غِلْمَانٌ	—	غُلَامٌ
بَنُونَ وَأَبْنَاءٌ	—	اِبْنٌ
—	فَقِيهٌ	فُقَهَاءُ
أُخَرُ (أُخْرَيَاتٌ)	—	أُخْرَى
بُيُوتٌ وَأَبْيَاتٌ	—	بَيْتٌ

4. المضارع الماضي

2nd. Pl. fem.	1st. Sing.	2nd. Pl. fem	1st. Sing.	Verb.
تَمْدُدْنَ	أَمُدُّ	مَدَدْتُنَّ	مَدَدْتُ	مَدَّ
تَصِلْنَ	أَصِلُ	وَصَلْتُنَّ	وَصَلْتُ	وَصَلَ
تَرْمِينَ	أَرْمِي	رَمَيْتُنَّ	رَمَيْتُ	رَمَى
تَرَيْنَ	أَرَى	رَأَيْتُنَّ	رَأَيْتُ	رَأَى

	2nd. Sing. Imp.	Verb.	2nd. Sing. Imp.	Verb.
	أُمْدُدْ	أَمَدَّ	عِ	وَدَعَ
	وَدَّ	وَدَّ	سِرْ	سَارَ

5. لَا إِلٰهَ إِلَّا ٱللّٰهُ

لا is "negative of the genus," it negates all , its *Ism* is منصوب but its Khabar is مرفوع the exception after إلَّا in *Neg.* Sent. is مرفوع like the Khabar.

يَا إِبْرٰهِيمُ خَلِيلَ ٱللّٰهِ Ibrahim (standing alone) is مرفوع without tanwin in the vocative ; but Khalil being in Construct State to Allah is منصوب

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِٱللّٰهِ — حول and قوة are both منصوب negated by لا which negates the whole species.

بَيْتُ ٱلْمَقْدِسِ : بَيْتُ ٱلْمُقَدَّسِ Bait-ul-Maqdisi would be more correct. Bait-ul-Muqaddasi is weak, but it is the old Muslim title for Jerusalem. Al-Bait-ul-Muqaddasi would mean "The Holy House," whereas the others may be rendered. "The House (or City) of the Sanctuary."